

The MYSTERY
OF
RHETORICK
UNVEILED.

Wherein above 130 of
The Tropes and Figures are severally derived
from the Greek into English; together, with lively
Definitions, and Variety

Of { *Latin,*
English,
and } Examples.
Scriptural

Pertinent to each of them apart.

Eminently Delightful and Profitable for
young Scholars, and others of all sorts, enabling
them to discern and imitate the Elegancy in any
Author they read, &c.

The TENTH EDITION.

By JOHN SMITH, Gent.

Ut hominis decus est ingenium:
Sic ingenii lumen est Eloquentia. Cic.

L O N D O N,

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The MYSTERY
OF
RHETORICK

BY
J. H. B. H. H.

WITH
THE
THEORY AND PRACTICE OF
THE ART OF SPEAKING
AND WRITING

IN
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ART OF SPEAKING
AND WRITING

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To the Right Worshipful

Sir Martin Noell, Kt.

Honour'd Sir,

T*HE good Affection you bear unto all kinds of Polite Literature, accompanied with your Genuine Inclination thereunto, and in particular to Elocution; together with those manifold Obligements which your Noble Self and Worthy Stock (viz. Mr. Edward Noell, and James Noell, of Tottenham in the County of Middlesex, Esq;) have accumulated upon me, do incite and encourage me to employ that Breath, which I would have spent in Expressions of Gratitude and Observance, to beg your Worship to increase the Causes of it; and do thereupon beseech you to accept the Tender of my Duty in this small Present; to grant That your Protection, and the Author your Pardon, with favourable Permission to stile himself*

Your Worship's

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John Smith.

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To the Right Worshipful

Samuel Martin Noell, Esq.

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Noell, Esq., and James Noell, Esq., of
ham in the County of Middlesex, Esq.,
have recommended upon me, as justice and
concern me to employ a person, which I
would have spent in expressions of gratitude
and obedience to pay your worship to in-
crease the number of the, and as thereupon
beseech you to accept the tender of my duty
in this great respect, to grant that your
protection, and the honor and
with favorable promises to this day.

Your Worship's

Respectful Servant

John Smith

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The Author to the
R E A D E R.

Courteous Reader,

WERE it absolutely necessary for him that would write of Eloquence, to be perfectly Eloquent, I would easily confess my self too Rash in this Enterprize : But having seen often, those treat knowingly of Painting, that never held Pencil ; and *Cicero* remarking that *Aratus*, by the common Consent of Learned Men, wrote excellently of the Heavens and Stars, though he was no noted Astronomer ; I'm encourag'd to say, Why then may not I too discourse of Eloquence, without being an Orator ? *Galen*, that great Master of Physick, who wrote so Learnedly of every Part of that Science, was little seen in the Practice : Nor are those that Discourse best of the Embatteling Armies, and differencing Military Functions, always the best Warriors, or the most daring. The like may happen in the Subject, that he, who is able to set down the Rules and Laws, which ought to be observed in Speech or Stile, may notwithstanding find himself Defective in the Application ; and so may be said to give that to others, which he hath not himself. But this Treatise, indeed, may not so properly be termed a Direction to the Art of *Rhetorick*, as a Key, to unlock and lay open those abstruse Difficulties which the *Tropes* and *Figures* have hitherto, not only been masked with, but lock'd up under ; I mean, from such at least, as are altogether unacquainted with the *Greek* Tongue, and have not directed their Studies to that Subject.

To the Reader.

Object. But it may be, you will say, there were several Books extant before, that much illustrate the *Tropes* and *Figures* of *Rhetorick*.

Answer. It is very true, that many Learned Worthies have done exceeding well herein ; yet, to use the Expression of one of them, That a Child upon a Giant's Shoulders, can see farther than the Giant : So I, having the help of their Labours, and of other Books, have by Divine Assistance, (without Ostentation be it mention'd) used a more distinct and easie Method throughout the whole Current of my Discourse, than any other upon this Subject yet extant ; whereby Matters of high and excellent Sublimity, are bowed down to the weakest Capacities.

I render the *English* of each *Trope* and *Figure*, and likewise, the *English* of the Words from whence they are derived, whether from the *Greek* or *Latin* ; then a brief Definition and lively Character and Representation of each *Trope* and *Figure* ; then choice *Latin* and * *English* Examples Pertinent to each of them ; as also, a brief and plain Explanation of the Terms used in *Rhetorick*, with an Alphabetical Table for the ready finding each of the *Tropes* and *Figures*.

Lastly, For that the Holy Scripture is not barren of, but abounds with *Tropes* and † *Figures* of all sorts, containing the most Excellent and Sublimest Eloquence ; and is like a pleasant Garden, bedecked with Flowers, or a fruitful Field, full of precious Treasures : I apprehend it a Work, worthy the Undertaking, to Dig into those Sacred Minerals, for the better finding out the *Metaphors*, *Metonymies*, Sy-

* The *English* Examples, are most of them Streams from Sir Philip Sidney's Fountain

† *Note*, That *Rhetorick* sets forward the End of the Discourse, to wit, to affect the Heart with the Sense of the Matter in hand : as, *Eccles.* 1. 2. *Vanity of Vanities, saith the Preacher, Vanity of Vanity, all is Vanity* : Where we may see, that it is no Vanity to teach the Vanity of the Creatures in *Rhetorical* Elegancies.

To the Reader.

synecdoche's, &c. which lie hid there, and have given Scriptural Examples, pertinent to each of the Tropes and Figures: For the bare Reading of the Scripture, without searching into its Heavenly Mysteries and Meaning, is like the coming into a Treasur^y, wherein we see many costly things folded up, and some Ends appearing; but when they be all unfolded, then doth their Glory more affect us for the present; yea, and leave in us a deep Impression of their Excellency. Beside, the Ignorance of *Rhetorick* is one ground (yea, and a great one) of many dangerous Errors this Day; as upon Perusal of the Scriptural Examples of *Synecdoche*, *Metonymy*, &c. will manifestly appear; where you have not only bare Instances, but divers Texts clear'd and explain'd: For though the Spirit of the Lord be indeed that Golden Key, that opens the Sealed Mysteries of the Book of Truth, and inspires the Soul with the Understanding of the hidden Wisdom therein; and those Men, whose Understanding are not opened by him who hath the Key of *David*, be they never so Learned, yet by reason of their Hearts, Seeing they see not, and Hearing they understood not the Wonders in God's Law: Yet, all Science, and particularly *Rhetorick*, where it is reduced to a blessed Subordination and Conformity to the Teachings of the Spirit of Truth, is a good Gift of God, proceeding from the Father of Lights, and very conducent to the unfolding and right understanding of the *Figurative* and *Tropical* Blegancies of that blessed Book, which abounds with the most Excellent and Divinest Eloquence: * And herein we must beware that we take not those things Literally, which are to be understood Spiritually; that we go not out to a Figu-

Luke 24. 45.
Isai. 29. 11.
12.

Rev 3. 7.
Ephes. 4. 18.
Luce 8. 10.

* Matt. 26. 26, 27. *This is my Body*, &c. Take heed you take not the Sign for that whereof it but a Sign. Where there is a Sentence in Scripture which hath a Tropical Word, we may not think the whole Place Figurative; as Matth. 26. 28. *This is my Blood which is shed for many*, &c.

To the Reader.

rative Acceptation of any Place of Scripture, where we have not a sufficient Reason (grounded upon some Word of Truth) why the proper Sense, or Signification of the Words may not be adhered unto; for we must never leave off the proper Sense, unless the Coherence of the Text, the Analogy of Faith or some other Place of Scripture requires a Figurative Exposition. And it is very dangerous to make Figures, where the Scripture makes none; or to make the Scope and Sense Bleed with Straining it too hard. *Origen* would sometimes take that Literally, which ought to be understood Mytically; and thus mistaking that Place, *Matth. 19. 12. And there be Eunuchs, which have made themselves Eunuchs, for the Kingdom of Heavens sake*: He Gelt himself. And he also sometimes would Allegorize plain Scriptures, that is, such are to be taken Literally, or in the proper Signification: But the Difference will easily appear to the Wise and Observant Reader; * *Matth. 26. 29. - I will not hence forth [drink] of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom*: Where the first Word [drink] hath a Proper or Literal Sgnification; but the latter a Metaphorical, of their partaking of the Joys of Heaven. This work will also be very Useful and Advantageous to Youth and others, enabling them to find out the Elegancy in any Author; and likewise, help the Invention of Learners, who may beautifie a Speech and adorn a Discourse with Elocution, by drawing their Discourse through the Several Tropes or Figures, and taking what may best besit their Purpose.

* The like in *John 1. 10. 4. 35. and 4. 13, 14.*

To the Reader.

So I will detain thee no longer in the Porch,
but invite thee into the House, and such as I
have, set before thee. If there be no such Varie-
ties as were expected; yet, let it have Accep-
tance with thee, seeing it is according to my
Ability. Thus do, and thou wilt engage him
who is,

*From my Chamber
in Mountague-
Close, South-
wark, March
27. 1656.*

Thy Real

Well-wisher,

John Smith.



The

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Epi-

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G.

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H.

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I.

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L.

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M.

Martyria, Testimony: a Figure, when the Speaker confirms something by his own Experience. 171

Meiosis, Extenuation or Diminution: It is when less is spoken, yet more understood; or when for Extenuation sake we use a more light and easie Term than the Matter requires, &c. See in Hyperbole. 41

Mesozeugma, A joining together in the middle: a Figure, when the common Word being placed in the middle Clause, knits together the Precedent and Subsequent Words, &c. See in Zeugma. 135

Metabasis, Transition: a Figure when we are briefly put in Mind of what hath been said, and what remains further to be spoken, &c. 174

Metalepsis, Participation: It is the multiplying of a Trope in one Word; and is, when there are many Tropes in one Word, &c. 37

Metaphora, Translation: It is a Translation of Words from one Species to another: a Trope when we express our selves by a Word of like Signification unto that which we mean, &c. 7

Metaplasmus, Transformation; or a changing from one Shape to another: a Figure, when by reason of the Verse, &c. something is necessarily changed, &c. 127

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A Metonymy of things going together. ibid

A Metonymy of the End. 24

A Metonymy of the Form. ib.

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O.

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P.

PARABOLA, a Parable or Similitude ; a Comparison made under some Similitude. 161

Paradiastole, Distinction : a Figure, when we grant one thing, that we deny another, &c. 84

Paragoge, Production, or Lengthning : a Figure, when a Letter or Syllable is added to the End of a Word. 128

Para-

The I N D E X.

Paralipsis, Preterition or Over-passing, It is kind of an Irony; and is, when you say you pass by a thing, which yet with a certain Elegancy you touch at full. 123

Paralogismus, False Reasoning, or a Sophistical Conclusion. 194

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Parechesis, Allusion: a Figure, when we bring in something of another's to another Intent than his own. 179

Paregmenon, a Derivative, or derived from: a Figure, when Words, whereof one is derived of another, are joined together. 181

Parelcon, Prolonging: a Figure, when a Syllable or whole Word is added to another in the End of it, &c. 140

Parenthesis, Interposition: It is a Clause comprehended within another Sentence, without which notwithstanding, the Sentence is full, and the Sence sound. 141

Parœmia, a Proverbial Speech, &c. It is the Continuation of a Trope in a Speech, when proper and peculiar Respect is had to the Common Use, &c. 59

Paronomasia, Likeness of Words: a Figure, when by the change of one Letter or Syllable in a Word, the Signification also is much altered, &c. 77

Parrhesia, Liberty or Boldness of speaking: a Figure when we speak freely and boldly concerning things displeasing, &c. 167

Pathopœia, Expression of the Affections of the Mind, or an exceeding stirring up of the Affections, &c. 125

Periphrasis, Circumlocution, or speaking of one Word by many: a Figure, when we shadow out a thing by some equivalent Expressions, &c. 125

Pleonasmus, Superfluity: a Grammatical Figure, whereby some superfluous Word, (though now without its sufficient Importance) is added in a Sentence, &c. 139

The I N D E X.

Ploce, Binding together, or a Continuation without Interruption : a Figure, when a Word is by way of Emphasis so repeated, that it denotes not only the thing signified, but the Quality of the thing, &c. 80

Polyptoton, Variation of Cases, or a change of the Termination, End or Case : a Figure, when several Cases of the same Noun, and Tenses of the same Verb, are used in conjoined Clauses, &c. 81

PolySyndeton, Diversly and many ways coupled by Conjunction : a Figure, signifying Superfluity of Conjunctions, &c. 138

Proecthesis, an Exposition which is sent afore : a Figure, when the Speaker doth by his Answer (containing a Reason what he, or some other hath said or done) defends himself or the other Person, as unblameable, &c. 186

Prolepsis, Anticipation ; or the Prevention of an Objection : a Figure, whereby that which may be objected is Anticipated, &c. 94

It is also a certain summary Pronunciation of things ; and is made, when the Congregation of the whole doth aptly agree with the Verb or Adjective, &c. 96

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Prosthesis, a putting of one thing for another : a Figure whereby a Letter or Syllable is added in the Beginning of a Word. 127

Protozeugma, a joining together in the Beginning : a Figure when the common Word is expressed in the Beginning of the Clause or Sentence, and omitted after. See in Zeugma. 134

S.

Sarcasmus, a biting Scoff or Taunt : near an Irony, but somewhat more bitter. 58

Similitudo, a Similitude, &c. 156

Syllepsis, *Comprehensio* : a Figure of Construction, when a Nominative Plural, is joined to a Verb Singular ; or on the contrary : Or, it is a Comprehension of the more unworthy, under the more worthy, &c. 135

Syllo.

The I N D E X.

Syllogismus, a Reasoning, or rather, a Conclusion which is made by a Reasoning together in an Argument: a Rhetorical Syllogism is a Form of Speech, whereby the Matter is amplified by Conjecture; that is, by expressing some Signs or Circumstances thereof, &c. 189

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Symploce, Complication, or an Argument of Words in a Sentence: a Figure, when all our Beginnings, and all our Endings are alike. 73

Synæresis, Contraction: a Contraction of two Vowels or Syllables into one. 132

Synalœpha, a mingling together: a Figure of Prosodia, whereby two Vowels are gathered into one Syllable, &c. 132

Synchoresis, Concession: a Figure, when an Argument is Ironically yielded unto, and then marred with a stinging Retort upon the Objector, &c. 151

Syncope, a taking away, or rendring shorter: a Figure of Prosodia, when a Letter or Syllable is taken away from the midst of a Word. 127

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Synecdoche Specei. ib.

Synecdoche Partis. 27

Synecdoche Generis. 28

Synecdoche Totius. ib.

Synecdoche Numeri. 29

It is also a Grammatical Figure, when a Word or Name is distained to a Part, which is expressed by the Accusative Case, &c.

Synœceiosis, Reconciling: a Figure, teaching to reconcile things that differ, and to repugn Common Opinion with Reason. 88

Syno-

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T.

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Z.

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A Brief Explication of the Terms used in Rhetorick, some being borrowed from Logick, and proposed in a Greek, and therefore to most in an unknown Dress.

1. **A Cause**, is that by which any thing hath its Being, as God, by whom the World, &c. hath its Being.

2. **The Causate**, is that which depends upon the Cause, as having its Being thence: As the Artifice from the Artificer; Misery from Sin.

3. **The Efficient**, is that which brings a thing to pass: As Christ, the Salvation of the World.

4. **The Effect**, is that which is brought to pass by the Cause: as, The World by God; Plenty by Peace; Penury by War.

5. **The End**, is the Cause for whose sake the thing is: Or, it is whatsoever is intended by any that set upon a Work: as, To speak well, is the End of Grammar; to grow Rich, is a Covetous Man's End; to get Learning is intended by a Scholar.

6. **Finitum**, or **Medium**, is whatsoever is helpful to bring to pass a purposed End; as, Industry and Instruction, to get Knowledge.

7. **Materia**, is the Matter or Substance, of which any thing is made: as, Gold, of which a Ring, Silver whereof a Cup is made.

8. **Materiatum**, is what is made of the Matter: as, a Sword, of Steel; a Ring, of Gold.

9. **Forma**, the Form is that Inward Principle, by which any thing hath its Being, or is what it is; as, the Soul, whereby a Man is a Man.

10. **Formatum**, is that which hath its Being from the Form: as, The Man from his Soul.

11. **Subjectum**, the Subject is that to which any thing is adjoined or belongs; as, the Mind, to which Knowledge, or Ignorance; Man, to whom Riches, or Poverty, Fame, or Infamy, &c. belongs.

12. *Ad-*

12. *Adjunctum*, The Adjunct, is that which belongs to any thing ; as, Infamy to Villany ; Light to the Sun ; Heat to the Fire.

13. *Genus*, is a more general Title attributed to some things more special under it : as,

Substance, to { Metals,
Living Creatures,
Elements.

14. *Species*, is a more special Title, attributed to divers Particulars under it : as,

Man, to { William.
Thomas.
John.

15. *Totum*, is whatsoever hath Parts : as, Man's Body hath Head, Heart, Arms, &c. and so Parts are such as make up the whole.

16. *Contraries*, are Qualities which mutually destroy one another : as Heat and Cold, Wisdom and Folly ; Light and Darkness.

17. *Similia*, are such as agree in some Qualities, as, the Good Man is likened to the Palm in Greenness, a Wise Man to an Ant in Providence.

18. *Abstractum*, the Abstract signifies some Form with the Exclusion of the Subject. The Abstract is the Substantive, as Whiteness : It is also called *Denominans*, the thing Denominating.

19. *Concretum*, the Concrete signifies the same Form with those Qualities which adhere to the Subject : The Concrete is the Adjective, as *Albus*, White : It is also called *Denominatum*, the thing Denominated.



The MYSTERY of
R H E T O R I C K
 U N V E I L E D.

Rhetorica, ῥητορικὴ Rhetorick, or the Art of eloquent and delightful Speaking; derived from ῥέω [*rheo*] loquor, to speak, and τεχνικῶς [*technicōs*] artificialiter, artificially.

Rhetorick is a Faculty by which we understand what will serve our turn concerning any Subject to win Belief in the Hearer: Hereby likewise the End of the Discourse is set forward, to wit, the affecting of the Heart with the sense of the matter in hand.

It hath Two Parts. viz.

1. Garnishing of Speech, called *Elocution*.
2. Garnishing of the manner of Utterance, called *Pronunciation* (which in this Treatise is not principally aimed at.)

Elocution, or the garnishing of Speech, is the first and principal Part of Rhetorick, whereby the Speech it self is beautified and made fine: And this is either

The fine manner of Words called a *Trope*: or,

The fine Shape or Form of Speech, called a *Figure*.

The fine manner of Words, in the Greek τροπος, [*tropos*] verborum imitatio; in English, a Change of Words, derived from τρέπω [*trepo*] muto, to change.

A Trope is an Instrument of Elocution, which adorns our Speech.

A Trope, is when Words are used for Elegancy in a changed Signification ; or when a Word is drawn from its proper and genuine Signification to another.

It is a garnishing of Speech in one Word, and is there only, where the Signification is changed : as, *Bellorum procelle----* *Magnes moris.*

1 Chron. 16. 32, 33. The Fields do *laugh and sing* ; that is, look pleasantly and delightfully.

Luke 12. 32, 33. Herod that Fox : that is, that politick Dissembler.

In a Trope there are two things to be consider'd :

1. The Species.
2. The Affections.

The Species of Tropes are four, viz.

Metonymy. 1. A Metonymy ; which is, when one meet or convenient Reason or Argument is put for another : as, the Efficient for the Effect, the Subject for the Adjunct, &c.

Irony. 2. An Irony, which is when one Contrary is put for another : as, *Oh holy Gentiles,* for *ungodly.*

Metaph. 3. A Metaphor, is a Trope which notes out comparison, and is when one like is put for another like unto it : as, *the Tempest of War,* &c.

Synecdoche. 4. A Synecdoche, which is when Words more comprehensive are put for Words less comprehensive, and contrarily.

Secondly, The Affections of Tropes, which are such Qualities as may put Ornament upon any of the forementioned Tropes.

The Affections are five, viz.

Catachresis. 1. Catachresis, which is when the Trope is abused, or the Words too far wrested from their native Signification : as, *H. f. 4. 8. They eat up the sins of my people.*

Hyperbole. 2. Hyperbole, which is when the Trope is exceedingly enlarged : as, *Luke 10. 15. Thou that art lifted up to Heaven.*

Metalepsis. 3. Metalepsis, which is when divers Tropes are shut up in one Word : as, *2 Kings 2. 9. I pray thee, let me have a double portion of thy Spirit.*

4. Li-

4. *Litotes*, which is when a Word is put down *Litotes*. with a Sign of Negation, yet as much is signified, as if we had spoken affirmatively, if not more : as, *Job* 31.17. *Job* by this Figure saith he hath not eaten his Meat alone.

5. An *Allegory*, which is when the use of the same *Allegoria*. Trope is continued in a long Discourse : as, *Ephes.*

6. from the 11th to the 18th Verse. Put on the whole armour of God, &c.

Note likewise, That *Antonomasia*, *Onomatopœia*, *Antiphrasis*, *Charientismus*, *Astismus*, *Sarcasmus*, *Pæramia*, *Ænigma*, &c. are (though not so properly) called Tropes.

Secondly, The fine Shape and Frame of Speech, called a Figure.

A Figure, in the Greek, *σχῆμα*, [*schema*] (among other things) signifies principally *habitum*, *vestitum*, & *Ornatum Corporis*; in *English*, the Apparel and Ornament of the Body; which, by a Metaphor, is transferred to signifie the Habit and Ornament of Words or Speech: It is derived from the Greek Word *ἐκμαρτίζω*, [*schematizo*] *effingo*, *assimulo*, to represent, fashion or feign.

A Figure is an Ornament of Elocution, which adorns our Speech, or a garaiſhing of Speech when Words are used for Elegancy in their native signification : as,

Latet omnis hora, ut expectetur omnis hora.

If Error delight us, if Error seduce us, Error will ruine us.

And, as in a Trope, or the Fineness of Words, Words are considered asunder by themselves; so in a Figure, the apt and pleasant joining together of many Words is noted : And as of Words, some are proper, others changed from their proper Signification; so of Speeches, some are right and proper as they are; others are figurative, or serving for the Representation of another thing.

The Mystery

The signification of a Figure in Scripture is twofold :

1. When the Scripture it self propounds an Allegorical Signification: As, when 1 *Pet.* 3. 20, 21. *Peter*, by the *Ark of Noah*, signifies Baptism: And *Paul*, in *Heb.* 11. 29. by the *Red Sea*, signifies Baptism: And in *Jeb* 3. 14. Christ his Cross, by the *Serpent*.

2. When a Man's Capacity or Understanding induces or leads into a Figure, and by an apt Similitude agrees with some other clear sense or signification of Scripture.

A Figure is twofold, viz.

1. *Figura Dictionis.*

2. *Figura Sententiæ.*

1. A garnishing of Speech in *Words*.

A Note in the garnishing of Speech in Words, and in the garnishing the frame of Speech in a Sentence.

2. A garnishing of the Frame of Speech in a *Sentence*: Whereof the former belongs to the Matter, and as it were, to the Body of Speech; but the latter to the Form, and as it were, to the Soul, that is, to the Sentence.

The garnishing of Speech in Words, is where the Elegancy lies in the placing of one Word: As,

While the Mind is enslaved to Vanity, Vanity will sowre the Conversation.

A Figure of a Word is twofold, viz.

1. In the Dimension, or measuring of Sounds or Words.

2. In the Repetition of Sounds or Words.

A Figure in Dimension, is that sweet and pleasant Number of Sound or Words in a Sentence.

The Figure *Metaplasmus*, Transformation, and all its kinds, (being largely described hereafter) are Figures in dimension: Of this, there are four kinds, viz.

In striking out, Two, viz.

1 Kind.

Synalepha, a mingling of Vowels.

Ecthlipsis, a striking out of Vowels.

of Rhetorick unveiled.

5

In adding to, and taking from, six Figures, viz. 2 Kind.
Prosthesis, Aposition.

Aphæresis, a taking away.

Epenthesis, Interposition.

Syncope, Contraction.

Paragoge, Production.

Apocope, a cutting off.

In dividing and shortening, Two, viz. 3 Kind.

Diæresis, Division.

Synæresis, a Shortening.

In changing, there are five Figures, viz. 4 Kind.

Tmesis, Section, or dividing.

Metathesis, Transposition.

Antithesis, Opposition.

Diastole, Extension, or stretching forth.

Systole, Correption, or shortening.

Secondly, A Figure of a Word in Reperition of Sounds or Words in a Sentence :

If in the same Word, it is *Epizeuxis*.

If in divers, it is *Anadiplosis*.

If in the beginning of Sentences, *Anaphora*.

If in the Endings, it is *Epistrophe*.

If in the Beginnings and Endings, *Symplece*.

If in the Beginning and End of a Sentence, *Epanalepsis*.

If repeated backward, *Epanados*.

If a little unlike, and of divers Originals and Descents, it is, *Paranomasia*.

And if of the same Original, it is *Polyptoton*.

See the Tab'le for each Figure,

There are likewise other Figures of a Word, viz.

Climax,

Anatanaclasis,

Antithesis,

Ploce,

Paregmenon,

Synthesis,

Hendiadys,

Hypallage,

Hyperbaton,

Ellipsis,

Asyndeton

Polyasyndeton,

Hysterologia,

Zeugma,

Hellenismus,

Syneceiosis,
Oxymoron,

Pleonasmus,

Antiptosis.

Secondly, Garnishing of the Frame of Speech, in a Sentence, called *Figura Sententie*, is a Figure, which for the forcible moving of Affections, doth after a sort beautifie the Sence and very Meaning of a Sentence; because it carries with it a certain manly Majesty, which far surpasses the soft Delicacy of the former Figures, they being as it were effeminate and musical, these virile and majestic. It is when the Ornament lies in the whole Sentence, or where the Elegancy is diffused through the Structure of one, or more Sentences: as,

II. 1. 2. *Hear, O Heavens! hearken, O Earth! I have nourished and brought up Children, and they have rebelled against me.*

Figura Sententie The Figures of a Sentence are called Pathetical, or such as move Affection and Passion; and are these, viz.

<i>Ecphonesis,</i>	<i>Periphrasis,</i>	<i>Parentthesis,</i>
<i>Epiphonema,</i>	<i>Diatypsis,</i>	<i>Parathesis,</i>
<i>Parrhesia,</i>	<i>Horismos,</i>	<i>Synonymia,</i>
<i>Epanorthesis,</i>	<i>Paradiastole,</i>	<i>Hypotyposis,</i>
<i>Aposiopesis,</i>	<i>Parechesis,</i>	<i>Metabasis.</i>
<i>Apostrophe,</i>	<i>Erotesis,</i>	

A Figure of a Sentence is either in Thought and Musing, by the Greeks called in *Logismo*; or in questioning and answering, called in *Dialogismo*.

Figures of a Sentence in *Logismo*, are, *Apostrophe* and *Prosopopæia*. *Logismus*, is when a Sentence is made or fashioned without Conference.

Those are Figures in *Dialogismo*, or in questioning and answering, when a Sentence is made or fashioned in conference, which consists in Question and Answer.

Of which kinds are,

Aproia, *Prolepsis,* *Epitrope,*
Anacænosis, *Hypophora,* *Synchoresis.*

Tropes and *Figures* (say the Learned) are the Vertues of Speech and Style, as Barbarisms and Solecisms are the Vices.

There is no other Trope more frequent, excellent, and beautiful than a *Metaphor*; because that which is the Light and Star of Speech, and tends to Richness, Majesty, Perspicuity, and Pleasantness, is a Similitude brief and contracted into one Word.

I shall therefore (according to the Learned *Farnaby*) begin with a *Metaphor*.

M*etaphora*, Gr. *Μεταφορά*, *Translatio*, Translation, or a removing over; derived from *μεταφέρει* [*metaphero*] *transfero*, to translate.

* It is the artificial Translation of a Word, from the proper signification, to another not proper, but yet nigh and alike: *Est cum nomen aut verbum ex proprio loco, in eum transfertur, in quo aut proprium dicitur, aut translatum proprio mel.*

Or it is a Translation of Words from one Species to another:

Or the friendly borrowing of a Word to express a thing with more Light and better Note, though not so directly and properly as the natural Name of the things meant would signifie.

It is a Trope, when we express our selves by a Word of a like signification to that which we mean: or when the Property of one thing is translated to another: as, *Gen. 6. 6.* God is said to *repent*; where the Property of Man is translated to the omnipotent and omniscient God.

A *Metaphor* is pleasant, for that it enriches our Knowledge with two things at once, with the Truth and a Similitude.

And there is nothing in the whole Universe;
from whence the Simile may not be taken.

Farnaby.

Dat propria similem translata Metaphora vocem.

*Læta seges. Gemmant vites. Duo fulmina belli.
Ingenii flumen. Mens ferrea. Classis habenas. Prin-
ceps caput Reipublicæ. Virgilius Poetarum sol. Invi-
diæ flamma. Fulmen orationis. Flos nobilitatis. Ex-
polire orationem. Amicitiam diffuere. Si sic loqui li-
ceat. Si verbis audacia detur. Vivis coloribus virum
depinxi.*

Two necessary Rules to be observed, viz.

1. A Metaphor ought not to be so far fetch'd, as
that the Similitude may not easily appear.
2. It ought to be drawn from the noblest things,
as the Poets do, that chuse rather to say, Rosie-
finger'd, than Red-finger'd *Aurora*; as appears by
the first English Example; where 'tis thought unfit
to stoop to any Metaphor lower than the Heaven.

English Examples of a Metaphor.

The Sky of your Vertue overcast with Sorrow.

You are the most excellent Star that shines in the
bright Element of Beauty.

The Wounds of Grief. ----- Flowers of Ora-
tory.

Drops of Dew are Pearls.

Flowers in Meadows are Stars.

The Murmuring of the Waters is Musick.

To divorce the fair Marriage of the Head and
Body; where, besides the cutting off of the Head,
we understand the Conjunction of the Head and
Body, to resemble Marriage.

To keep Love close Prisoner; that is, to conceal
Love.

There came through *Cheapside* a whole Fleet of
of Coaches; for a great Number.

Scriptural Examples.

1 Kings 10. 4. The Queen of *Sheba* saw the Wisdom of *Solomon*: Here *saw*, metaphorically signifies, Proved and Understood.

Hagg. 1. 9. You looked for much, and loe it came to little: Here to look for, signifieth, to hope for.

Jer. 8. 15. The Neighing of Horses is heard from *Dan*; that is, foreseen by the Prophet.

Ecclef. 1. 8. The Eye is not satisfied with seeing, nor the Ear filled with hearing: We are in this place by the Eye and Ear, to understand, the Desire of the Mind kindled by those Senses.

Thus in Scripture, Christ is called a *Vine*, a *Rock*, a *Lamb*, a *Lion*, &c. And Man, a *Shadow*, a *Flower*, *Grass*, a *Wolf*, a *Bear*, a *Dog*, &c.

Thus we read of Metaphors from Leaven, Salt, Trees, Seed, &c.

Besides many Hyperbolical Metaphors; as, in Hab. 2. 11. The Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it.

Lam. 1. 4. The ways of *Sion* lament and mourn, &c. So,

Matt. 3. 11. Christ is said to baptize with fire; whereby we may understand, that Fire is there put for the Power of the Holy Ghost, which purifies and refines as Fire.

Psal. 82. 6. I have said, ye are Gods, &c. whereby is signified, from whom Magistrates have their Authority, whose place they supply, whose Person they represent, and whose Example they ought to follow, both in executing Justice, and shewing Mercy.

Metonymia, Μετωνυμία, Transnominatio, a Change of Names, or the putting of one Name for another, derived from μετονομαζω, [metenomaζο] trans-

transnominō, to change one Name for another; or from *μετά*, which in composition signifies *change*, and *ὄνομα*, [*ônomā*] *Æolicè* pro *ὄνομα*, [*onoma*] *nomen* a Name.

A *Metonymy* is a Trope, or a Form of Speech, whereby the Orator or Speaker puts one thing for another, which by nature are nigh knit together.

This change of Name is used principally four ways.

1. When the *Cause* is put for the *Effect*.
2. When the *Effect* is put for the *Cause*.
3. When the *Subject* is put for the *Adjunct*.
4. When the *Adjunct* is put for the *Subject*.

Or, as others define it,

It is an Exchange of a Name, when one Word comes in lieu of another, not for a Similitude, but for other natural Affinity and Coherence.

Farnaby. *Atque Metonymia imponit nova nomina rebus.*

1. Efficientis, ut inventoris ; *Marte Lyæo.*
 Autoris : *Legitur Juvenalis. Livius ingens.*
 Materiæ : *Pinus, ferrum, æris acerous, arundo.*
 Aut instrumenti : *Gladius, lingua, arma manûsque.*
 2. Effecti : *Clades Lybie. Mors frigida pallet.*
 2. Subjecti : a *Curii.* b *Patera.* c *Germania.*
 d *Rostra.*
 e *Ucalegon.* f *Cor, os,* g *Patronus.* h *Nox.* i *Ama-*
 ryllis.
 4. Adjuncti : k *Fasces.* l *Scelus.* m *Ætas nulla.*
 n *Libelli.*

Metonymy. 1. A *Metonymy of the Cause*, is either when the *Efficient Cause* is put for the Effect, which is called a *Metonymy of the Efficient*; or when the Name of the Matter is put for the Thing made of the same, called a *Metonymy of the Matter*.

1. A Metonymy of the Efficient, is, when the Efficient Cause is put for its Effect ; or when the Name of the Inventer or Author is put for the Thing invented or composed : As, in Farnaby's inserted Examples, *Marte pro prælio* ; Mars being the feigned Inventer of War ----- *Lyæo, pro vino* ; *Lyæus* being one of the Names of *Bacchus*, who was the feigned Inventer of making Wine : Where also the Names of *Juvenal* and famous *Livius* are put for the Books or Works, whereof they are Authors.

Vulcanus pro igne. Neptunus pro mari. Ceres pro pane. Venus pro amore.

English Examples of a Metonymy of the Efficient.

Vulcan for Fire. *Neptune* for the Sea. *Bacchus* for Wine. *Venus* for Love. *Mars* for War. *Mercury* for Eloquence.

So Love is usually put for Liberality, the Fruit and Effect of Love.

My Blade is right *Sebastian*, for of *Sebastian's* making.

He learn'd his Arguments of *Aristotle*, and his Eloquence of *Tully* ; i. e. out of *Aristotle's* and *Tully's* Works.

Scriptural Examples.

Ezek. 7. 15. The Sword is without, and the Pestilence and Famine within, &c. By Sword, Pestilence, and Famine, is signified Death, the Effect of those Causes.

Hag. 1. 11. And I called for a Drought upon the Earth, i. e. Hunger and Famine caused by Drought.

Num. 32. 23. And be sure your Sin will find you out : Where Sin (the Cause) is put for Punishment, its Effect.

Luke 16. 29. 41. They have *Moses* and the Prophets, i. e. the Writings of *Moses* and the Prophets.

Thus

Thus in *Gen.* 35. 18. The Soul is put for Life.
See *Levit.* 20. 20. *Psalms* 128. 2. *Luke* 24. 27.
John 5. 45, 46, &c.

Metonym. A *Metonymy of the Matter*, is when the Name of *Materia.* the Matter is put for the Thing made of the same :
As,

Pinus, pro navi ; a Pine-Tree being much used where it grows, for building of Ships.

Ferum, pro gladio ; a Sword being made partly of Iron.

Æs, pro nummo ; Brass and Silver being the Materials whereof Money is commonly made.

Ferro facibusque invasit Italiam.

Sylva, pro domibus.

English Examples of Metonymy of the Matter.

I want Silver ; where by *Silver*, Money is to be understood.

Thus, Seed is put for Children, and Earth for Man.

They eat the finest Wheat, and drink the sweetest Grapes : By wheat is understood Bread ; and by Grapes, Wine.

Scriptural Examples.

Psalms 115. 4. Their Idols are Silver and Gold, *i. e.* made of those Metals.

Psalms 105. 18. He was laid in Iron, *i. e.* in Fetters made of Iron.

Gen. 3. 19. Dust thou art, *i. e.* thou art formed out of the Dust.

Gen. 4. 25. For God hath appointed me another Seed instead of *Abel*, *i. e.* another Child.

Dan. 5. 4. Worshipped Wood and Stone, *i. e.* Idols made of Wood and Stone.

Metonym. In like manner also the Instrument is put for the *Instrum.* Effect thereby : As,

of Rhetorick unveiled.

*Gladius pro cæde. Lingua pro sermone.
Arma pro Bello. Manus pro Scriptura.*

English Examples.

The Unlikely have worn the Crown : Here the Crown being an Instrument of Royal Dignity, signifies a Kingdom.

The Sword (being the Instrument of Slaughter) is put for Slaughter.

In like manner, the Tongue for Speech ; Arms for War ; the Hand for Manuscript, or Hand-writing.

Scriptural Examples.

James 3. 8. But the Tongue can no Man tame ; where the Tongue (the Instrument of Speech) is put for the Speech.

2 Tim. 1. 6. Was not ashamed of my Chain, *i. e.* of my Bonds or Bondage.

See *Prov. 10. 20.* and *15. 15.*

Job 31. 6. Let God weigh me in even ballance : Here Ballance (the Instrument of Equity) is put for Equity it self.

See *Exod. 5. 3.* *1 Sam. 22. 17.* *1 Cor. 16. 21, &c.*

2. A Metonymy of the Effect, is when the Effect or Thing caused, is put for its Cause : As, Metonym.
Effecti.

Clades Lybiæ, pro Cladis effectoribus, qui Cladem Lybiæ intulêrunt. Mors frigida pallet, i. e. pallidos reddit.

Victoria naturâ insolens & superba est, i. e. insolentes & superbos reddit.

English Examples.

Hereby we say, Death is pale, Fear sad, Anger hasty, Wine bold ; by which is signified, that Death makes pale, &c. Thus,

Thus, Love is said to be bountiful, ~~for that~~ it renders one bountiful.

Scriptural Examples.

Exod. 15.2. He is become my Salvation, *i. e.* my Saviour.

Gen. 25. 13. Two Nations are in thy Womb, *i. e.* the Fathers of two Nations; that is, *Esau*, the Father of the *Idumeans*; and *Jacob*, the Father of the *Israelites*.

2 Kings 4.40. There is death in the Pot, *i. e.* some deadly thing which causeth death.

Mark 6. 17.25. A dumb and deaf Spirit, *i. e.* making the possessed dumb and deaf.

See *Rom.* 7.7. *Heb.* 11. 39. *John* 3. 19. and 17. 3.

Metonym. 3. A *Metonymy of the Subject*, is when the Subject, **Subjecti.** or that to which any thing belongs, is put for the Adjunct, or that which belongs thereto.

And it is made these nine ways, *viz.*

1. When the Subject is put for the Accident inherent: As,

a *Curii*, Victory; *Curius* being the Name of a certain victorious Captain.

2. When the Container is put for the Thing contained: As,

b *Patera*, *pro potu in eis contento*. *Crumena*, *pro nummis*. *Animosum pectus*, *pro corde*.

English Examples.

The Cup, for the Wine contained in it.

The Purse, for the Money therein, &c.

Scriptural Examples.

Matth. 26. 27. *Luke* 20. 40. By the Cup is signified the Wine contained therein. See 49.12, &c.

3. When

3. When the Place is put for the Inhabitants of the same, or for the things it containeth : As,
c *Germania, pro Germanis. Urbs, pro civibus. Car-*
cer, pro vinctis. Anglia, pro Anglis.

English Examples.

The City met the General ; for the Citizens, &c.
It is difficult to overcome *Italy* by a War, or *Greece*
by Learning ; meaning the *Italians* and *Grecians*.
We are to war against *Spain*, i. e. against the *Span-*
niards.

Scriptural Examples.

Luke 13. 14. Oh *Jerusalem, Jerusalem*, which
killest the Prophets, &c. by *Jerusalem* is meant the
Elders and People of that City.

Deut. 4. 26. I call Heaven and Earth to record ;
here by Heaven and Earth, *Moses* understands all in
Heaven and Earth.

Gen. 39. 4. He made him Ruler of his House,
i. e. of all his Servants, Treasures, and Goods in
the House.

Matth. 10. 15. It shall be more tolerable for So-
dom and Gomorrah.

Mark 1. 33. And the whole City was gathered
together at the door, i. e. the Inhabitants of the Ci-
ty. See *Luke 19. 9. Acts 26. 31. Matth. 16. 18.*

4. When the Place is put for the Actions properly
done in the Place : As,

d *Restrum, pro sermone. Academia, aut Schola, pro*
doctrina. Sylva, venandi pro studio.

English Examples.

The Hall is done, i. e. the Action of that Court
of Judicature.

Thus an Academy or School is put for Learning.

Script

Scriptural Examples.

Psalm 68. 29. Because of thy Temple at *Jerusalem*: Here by the Temple is understood the holy Exercises and divine Worship used in the Temple.

5. When the Possessor is put for the Thing possessed: As,

e *Ucalegon*, a noble Sage of *Troy*; whose Name is here put for Nobility and Sagacity.

Sic dicitur hominem devorari, cujus patrimonium devoratur.

Apud me, i. e. domi meæ.

English Examples.

Hereby, Lands, Houses and Ships, are often called by the Owners Names.

Thus, with me, is usually to be understood, at my House.

So we say of some Guardians, They have devoured the Orphans; intimating the Orphans Patrimony.

Scriptural Examples.

Joel 3. 20. *Judah* shall be inhabited for ever: Here *Judah*, the Son of *Jacob*, is put for the Land of *Jewry*, which was promised to his Posterity, and by them possessed.

Gen. 15. 3. A Servant with me, that is, in my House.

Gen. 18. 3. Depart not, I pray thee, from thy Servant, i. e. Depart not from my Tent.

6. When the Seat or Place is put for the Quality inherent to the same: As,

f *Cor*; os. *Cor pro Prudentiâ quæ sedem habet in corde; unde prudentes cordati dicuntur; os, pro pudore, qui se cre, i. e. vultu prodit. Aut aliquando cor fortitudinem significat:*

Non tibi plus cordis, sed minus oris inest.

En-

Englifo Examples.

Thus the Heart is put for Wisdom, because Wisdom hath its seat there. And sometimes also, the Heart is put for Courage and Fortitude, by this Trope.

Scriptural Examples.

Jer. 17. 9. The Heart is deceitful, &c. the Heart being the seat or place where the Soul keeps its chief residence, is here and elsewhere, put for the Will, Affections, and whole Soul, as the Qualities inherent thereunto.

Prov. 6. 32. Whoso committerh adultery with a Woman, wanteth a heart; where by the want of an Heart is understood, Foolishness. See *Prov. 2. 10.*

7. When the Advocate, or Counsellor, who personates his Client, is put for him whom he personates and represents: as,

g Patronus, pro Cliente.

The Cause will go against the Attorney-General, intimating, against his Client, whom he represents.

8. When Time it self is put for the Things usually done in the time: as,

h Nox, pro somno. Aestas, pro messe.

Englifo Examples.

The Night is frequently put for Sleep, and Summer for Harvest.

The Day's Thought is the Night's Dream.

The Morning's View corrects the Evening's Work.

In the two last Examples, the Day and the Night, the Morning and Evening, do signifie the Actions and Accidents in them.

Scriptural Examples.

Job 32. 7. I said, days should speak, and multitude of years should teach wisdom, *i.e.* the aged, who have seen many days.

1 Chron. 12. 32. And of the Children of *Iffachar*, which were Men that had understanding of the times.

1 Cor. 4. 3. Man's Day, for Man's Judgment. See *Eph.* 1. 13. *John* 12. 27.

Or contrariwise, when the things which are done in a time, are put for the time it self: as,

Messis, pro aestate. Color, pro aestate. Frigus, pro hyeme.

Ante focum si frigus eris, si messis in umbrâ.

English Examples.

By this Metonymy, the Harvest is put for Summer, Cold for Winter, and Sleep for the Night.

Scriptural Examples.

Exod. 23. 10. Six years thou shalt sow thy land, and gather the fruits thereof. See *Isa.* 17. 5. *Exod.* 23. 10. *Deut.* 24. 19.

9. When the Name of the thing signified, is put for the Sign.

i. Amaryllis, pro carmine de eadem:

Jupiter, Apollo, Æneas, for the Statues or Pictures of *Apollo, &c.*

Scriptural Examples.

Thus in *Gen.* 17. 10. Circumcision is called the Covenant, when 'twas only a Seal of the Covenant, and of the Righteousness of Faith; as appears in *Rom.* 4. 11. So

So in *Exod.* 12. 11. The Paschal Lamb is called the *Lord's Passover*.

Matth. 26. 26. 28. Bread and Wine are said to be Christ's Body and Blood; of which they are only but Signs.

Thus in *Luke* 22. 20. This is the New Testament in my Blood, i. e. a Sign or Seal of the New Testament in my Blood.

So in *Titus* 3. 5. Baptism is called the *New Birth*.

4. A *Metonymy of the Adjunct*, is when the *Ad-Metonym. junct*, or that which belongs to any thing, is put for *Adjuncti*. the *Subject*, or thing to which it belongs, or is adjoined: as,

Gen. 31. 53. *Jacob* sware by the Fear of his Father *Isaac*, i. e. by God, whom *Isaac* feared.

2 Kings 20. 1. Set thy House in order, i. e. thy household affairs.

Thus, the Captain-General is often put for his Army: as,

Hannibal was slain by *Scipio*: Here *Hannibal* is put for his Army which he had led against the *Romans*; and *Scipio*, for the *Romans* who obtained the Victory.

1 Sam. 18. 7. *Saul* hath slain his thousands, &c.

So in *Acts* 9. 5. Christ is put for his Members.

Psalms 85. 11. Righteousness shall look down from Heaven, i. e. God, in whom Righteousness resteth.

Hos. 4. 1. There is no truth, nor mercy, nor knowledge of God in the Land: By which *Adjuncts* is signified, that there are none, or very few at most, in whom those Graces may be found.

This Metonymy is made Nine ways, viz.

1. When the Sign is put for the Thing signified thereby: as,

k Fasces, pro *Magistratu*; *Sceptrum*, pro *Regno*; *Toga*, pro *páce*; *Arma*, pro *bello*.

Huic consilio palmam damus, i. e. *victoriam*.

English Examples.

Thus, Weapons and Arms signifie War, the Keys Power, and the Palm, Victory, as being Signs of War, Power, &c.

Scriptural Examples.

Gen. 40. 10. The Scepter shall not depart from *Judah*, i. e. the Kingdom; intimating that Kings should not cease from the House of *Judah*.

Rom. 13. 4. He beareth not the Sword in vain, i. e. Authority.

Jer. 24. 10. Thus here the Sword is put for War. Thus also the Name is often put for the Thing it self: as,

Rev. 3. 4. Thou hast a few Names.

Prov. 18. 10. The Name of the Lord, i. e. the Lord himself.

Phil. 2. 10. That at the name of Jesus every Knee should bow, &c. *Ephes.* 5. 20. *Acts* 1. 15.

2. When the Quality is put for the Person subject thereunto: as,

1 *Scelus*, *pro* *Scelesto*, Villany for a Villain.

Deserts are preferred, i. e. Men deserving are, &c.

Give room to the Quoise, i. e. to the Serjeant.

3. When the Adjunct of time is put for the Persons, or Things subject thereunto: as,

m *Ætas nulla*, i. e. *hominis nullius ætatis*.

Aspera tum pœsitis mitescent sæcula bellis, i. e. *homines, qui istis sæculis vixerint*.

Temeritas est florentis ætatis, prudentia senectutis, i. e. *Juvenum* & *senum*: *Juventus*, i. e. *Juvenes*; *Senectus*, i. e. *Senes*.

----- *Occultisve aut pectore noctem*

Accipit-----

Noctem, pro somno qui noctu capitur.

English

of Rhetorick unveiled.

21

English Examples.

Thus the Night is put for Sleep, which is usually taken in the Night.

Take heed, young Idleness, *i. e.* idle Youth.

Scriptural Examples.

Ephes. 5. 16. The Days are evil, *i. e.* the Hearts and Conversations of the Men of these Days are evil.

4. When the Names of the Vertues themselves are put for good Men; and of the Vices for evil Men: And also, when the Names of divers other things are used for the Persons, to whom they are adjoined, or appertain: as,

Ex hac parte pudor pugnat, illac petulantia: ubi pudor, pro pudicis; Et petulantia pro petulantibus ponitur, &c.

Virtutem presentem odimus, i. e. viros bonos. Justitia, pro Justo, &c.

English Examples.

Thus Vertue is put for good Men; and Justice for a just Man.

5. When the Thing set in the Place, is put for the Place it self: as,

n Libelli, pro Libraria. Ludus, pro Circo.

Te quaesivimus omnibus libellis, Bibliothecis.

English Examples.

Thus, Books are put for a Library, or Study.

A Play, for a Play-House.

The Mystery

6. When the Thing contained is put for the Container, or the Abstract for the Concrete: as,

Æn. Virg. 1.

----- *Vina coronant, i. e. pateram vina continentem.*

Wine is put for the Cup that contains it.

Scriptural Examples.

Psaln 11. 7. The righteous Lord loveth righteousness, *i. e.* righteous Men.

1 Cor. 12. 28. Helps, Governments, for Helpers and Governours.

Phil. 3. 3. Circumcision is put for the Person circumcised.

Tit. 1. 12. Wickedness is put for wicked Men. See *Gen. 19. 15. Prov. 11. 5. Rom. 4. 9. Gal. 2. 12.*

It is very usual in Scripture to put the *Abstract* for the *Concrete*, to set forth the Excellency of the Person or Thing spoken of.

Thus, God tells *Abraham*, that he shall not only be blessed; *sed erit ipsissima benedictio*, *Gen. 12. 2. i. e. affluens omni benedictione, & non tam benedictus, quam ipsa benedictio dicitur.*

Thus in *1 Cor. 1. 30.* Christ is not called righteous, but Righteousness.

Metonym. Anteced. 7. When the *Antecedent*, or that which goes before, is put for the *Consequent*, or that which follows: as,

Discumbere, pro cœnare. Audire vel auscultare, pro obtemperare. Fuimus Troës, pro non amplius sumus. Vixit, i. e. mortuus est. Strato discumbitur ostro, i. e. cibum capiunt.

English Examples.

Thus, to hear, is to obey.

He hath lived, *i. e.* he is dead.

They are set, *i. e.* at Supper.

The

The Sword is drawn ; whereby is signified the ensuing Slaughter.

Scriptural Examples.

Exod. 19.9. Deut. 5.27. Hear, is also put for Obey.
So in *Exod. 18. 19. Harken unto my Voice, for Obey my Voice, or Commandment.*

8. When the *Consequent* is put for the *Antecedent*: *Metonym.*
as, *Consequ.*

Sepultus est, pro mortuus est.
Evigilabit, pro dormitat.

English Examples.

The Guests are risen : *i. e.* have supped.
He is buried ; *i. e.* he is dead.

Scriptural Examples.

Gen. 3. 19. In the sweat of thy face shalt thou eat thy bread, &c. Here by Sweat following Labour, is signified Labour before Meat.

Isai. 28. 16. He that believeth, shall not make haste, This, Paul in Rom. 9.33. interprets, shall not be ashamed : Shame and Confusion being the effects of making haste, &c.

9. When all things going together, one is put for another : as,

Juxta Terentium castra posuerat Annibal, i. e. hic illius exercitus.

Annibal ibi moritur, pro exercitu Annibalis.

English Examples.

Thus *Hannibal* is put for the Army, or any Captain-General for the Army under his Conduct and Command,

Scriptural Examples.

Josh. 11. 21, 23. Joshua overcame the Canaanite,
i. e. He and his Army.

So in *1 Sam. 18. 7.* Saul hath slain his thousands,
&c.

So in *Matth. 25. 35.* Christ is put for his Members.

Metonym.
Finnis.

A Metonymy of the End, is when the End is put
for the Means conducing to the same : as,

*Subeat virtus vestra experimenta majora, i. e. pericu-
la. Aris imponit honorem, i. e. sacrificium.*

*Dicitur & plaustis dixisse poemata Theſpis,
i. e. Scenis, in quibus poemata fiebant.*

English Examples.

Let your Courage enterprize greater Experi-
ments, i. e. Dangers.

He lays Honour upon the Altar, i. e. a Sacrifice :
For that in the old Law, none but such as were
Priests unto God were admitted to sacrifice unto
him, which was a Dignity importing Honour.

Scriptural Examples.

Jude 7. Sodom and Gomorrah were set forth for Ex-
amples, i. e. were punished for Examples-sake.

Pſalm 57. 8. Awake, my glory, i. e. my Tongue
given to glorifie God.

See *1 Cor. 10. 6.*

Metonym.
Formæ.
+ See the
Explication
of the
Terms.

A Metonymy of the Form, is, when the * Form is
put for the thing to which it gives a Being : as,

*Luxuries in flagitiis, crudelitas in suppliciis, avaritia
in rapinis, superbia in contumeliis, pro luxurioso, crudeli,
avaro, superbo.*

*Ars mendicando quærit honesta cibum, i. e. Artificis
honesti.*

English

English Examples.

Thus, Art is put for an Artificer ; Pride, for a proud Man, and Coverousness for a covetous Man, and the Soul for Man. Hear you Modesty it self, *i. e.* some one very modest.

Scriptural Examples.

Exod. 1. 5. Seventy Souls went down into Egypt, *i. e.* Men. The like in *Gen. 12. 5.* and *46. 18.*

Synecdoche, *es, f.* Συνεδοχη, *Comprehensio*, *Comprehension*, derived from *συνεδικομαι*, [*synec-deco-mai*] *Comprehendo*, *aut una excipio, seu recipio*, to comprehend, or take together.

It is a Trope, or a Form of Speech, whereby the more comprehensive Words are put for the less comprehensive ; and contrarily. Or, when a Part is understood by the Whole, or the Whole by a Part ; the General by the Special, and contrarily : Or, it is an Exchange of the Name of the Part for the Whole, or of the Name of the Whole for the Part.

This Figurative Exornation gives a Grace unto Speech, which otherwise it would want ; enforcing the understanding of the Hearers to a deeper Consideration of the Sence and Meaning ; and is chiefly four-fold, *viz.*

1. *Synecdoche Speciei.*
2. *Synecdoche Membri aut Partis.*
3. *Synecdoche Generis.*
4. *Synecdoche Totius.*

Confundit totum cum parte Synecdoche. Partis, Farnaby.
a Myrtoum ; Auster ; b Hyems ; Mucro ; c Annibal ;
d Anglus.
 2. *Totius, e Orator ; Color. f Annus. g Vixit.*
h Atrides

The Mystery

1. *Synecdoche Speciei*, is when the special or a particular sort, implies a more general: as,

a *Myrtoum*, *pro mari*, the *Myrtoan Sea*, for the whole Sea indefinitely. *Auster*, *pro vento*, indefinitely.

Aristides, *pro justo*. *Cræsus*, *pro divite*.

Mecenas, *pro Patrono*. *Thraso*, *pro glorioso*.

Hostes tela parant, i. e. *arma*.

Ecce Aristidem, i. e. *justum*.

Si infinitum numerum dicimus pro magno.

Sexcenta licet ejusmodi proferre; *sexcenta*, i. e. *plurima*.

English Examples.

Cæsar, for the King. *Aristides*, for a just Man.

Cræsus, for a rich Man. *Auster*, for the Wind.

It is not my Sword that can help me: Where by Sword is understood all kind of Weapons and manners of Defence.

Scriptural Examples.

Psalms 22. 4. Our Fathers trusted in thee, &c. i. e. Our Ancestors: Where Fathers, the more special Name, is put for Ancestors, the more general.

Psalms 44. 6. I will not trust in my Bow, neither shall my Sword save me. And in 46. 9. He breaks the Bow, and cuts the Spear in sunder, &c. Where by Bow, Sword and Spear, are understood all Weapons of War. See 2 *Sam.* 8. 18. *Matth.* 22. 21. *Isaiah.* 63. 16.

Thus, a certain Number is put for an uncertain: as,

Zech. 3. 9. Christ is said to have seven Eyes, i. e. many, to signify his perfect and singular care of his Church. The like in *Deut.* 28. 7.

Pſalm 105. 8. He hath remembered his Covenant for ever: the Word which he commanded to a thousand generations: Where a great, or infinite Number is put for an indefinite Number, or such a Number as is not determind.

Pſalm 119. 64. The righteous Man falls seven times a day; that is, often. So in *Prov.* 24. 16.

Thus the Word [Many] is taken for [all]: as in *Dan.* 12. 11. And many of them that sleep in the dust of the Earth shall awake.

Now that this Word [Many] signifies [all], the Holy Ghost bears witness, in *1 John* 5. 28. All that are in the Grave shall hear his voice.

2. *Synecdoche Partis*, or a *Synecdoche* of the Part; that is, when a Part is put for the Whole: as,

b *Hyems*, a Storm of Rain or Hail, for Winter; *Tectum*, pro domo; *Mucro*, pro gladio.

c *Annibal*, pro exercitu cujus dux erat, velut pars primaria.

d *Anglus*, pro *Anglis*.

* *Hostis habet muros*, ruit alto à Culmine Troja; pro *Hostes*.

English Examples.

My Name is tossed and censured by many Tongues; that is, by many Men: Where the Part of an intire Body is put for the Whole.

Thus, the Roof of the House is put for the whole House; the Edge of the Sword for the Sword; and the Soul for the whole Man.

Scriptural Examples.

Gen. 12. 15. Then Abraham took Sarah his Wife, and the Souls, &c. for the Men and Women that were his Servants. The like see in *Rom.* 13. 1.

Rom. 12. 1. Present your Bodies a living sacrifice; that is, the whole Man.

In *Prov.* 1. 16. and 6. 18. Their feet run to evil; where by Feet of Men, the Men of such Conversation are understood.

Matth. 8. 8. I am not worthy that thou shouldest come under my Roof; where the Roof signifies the House.

In *Isa.* 2. 7, 8, 9. and 9. 9. The Tribe of *Ephraim* is put for the whole People of *Israel*.

See *Prov.* 3. 22. and 10. 14. and 11. 26. The Hand is put for the whole Man. &c.

Thus the Singular Number is put for the Plural; as,

d *Anglus, pro Anglis.*

Synecdoc. The Roman was Victor in Battle, intimating the
Numeri. Army of the Romans.

See p. 36. The English Man overcame the Hollander.

Scriptural Examples.

Isaiah 1. 3. The Oxe knoweth his Owner, and the Ass his Master's crib, &c. for Oxen and Asses.

Fer. 8. 7. The Stork in the Heaven knoweth her appointed time; for, the Storks know their appointed time.

Rom. 3. 28. Therefore we conclude, that a Man is justified by Faith, &c. for, Men are justified by Faith.

Job 14. 1. Man that is born of a Woman; that is, Men that are born of Women, &c.

Synecdoche Generis, is when a general Word comprehends the Particular; or when the more general Name is put for the more special: as,

e *Orator, pro Demosthene aut Tullio: f Color, pro forma.*

Vixit, pro mortuus est.

e *Atrides, i. e. Agamemnon; quippe qui in expeditione Trojanâ rex regum diceretur.*

* *Virtus, pro fortitudine ; Poëta, pro Homero aut Virgilio.*

*In exercitiis
militum vir-
tus quam
maxime ju-
vat.*

English Examples.

Put up your Weapon, for your Dagger.
He lived in such a Century, i. e. he is now
dead.

Thus, living Creatures are put for Beasts.

The Poet, i. e. Homer or Virgil.

Scriptural Examples.

Mark 6. 15. Preach the Gospel to every Crea-
ture ; signifying, to all Men ; and not to any other
Creature.

Gen. 6. 12. All flesh hath corrupted his way ; that
is, all Men.

Matth. 2. 18. Rachel weeping for her Children,
and would not be comforted, because they are not ;
for, lived not.

Judges 19. 3. Spake to her heart ; that is, com-
forted her.

Exod. 30. 34. All sweet-smelling Spices, are put
for Spikenard.

See 1 Sam. 13. 13. 1 Kings 2. 4.

Synecdoche totius. A Synecdoche of the Whole is
when the Whole is put for the Part: as,

Annus, pro tempore presenti.

Elephantus, pro dentibus. Sylva, pro arboribus.

Pontus, pro fluctu. Nos, pro Ego.

Papula gustassent Trojæ, Xanthumque bibissent ;
i. e. Partem pabuli, partem Xanthi fluvii.

English Examples.

An Army so great, as drank Rivers dry ; meaning
a great part of the Water in the Rivers.

He

He carries a Goldsmith's Shop on his Fingers;
for Rings.

He fell into the Water; and swallowed the Thames;
for the Water.

Scriptural Examples.

1 Sam. 5. 3. Behold, *Dagon* was fallen upon his face to the ground: Though the same Verse declares, that before its Fall, the Head of *Dagon* and both the Palms of his Hands were cut off upon the Threshold, &c. See Gen. 8. 13.

The World is put for the Earth in 2 Pet. 3. 6.

The Man is put for the Soul; as in Luke 16. 23. and 23. 43.

So in Gen. 3. 19. Till thou return to the ground; where the Man is put for his Body.

It is also by this Synecdoche, when any thing is spoken concerning many Persons together, which yet appertains not to every one of them precisely: as,

Gen. 35. 26. In this and the three precedent Verses you have a Recital of the twelve Sons of *Jacob*, (which, as this Verse declares) were born unto him in *Padan-aram*; and yet this appertains not unto *Benjamin*, who yet is reckoned with the rest, as in Ver. 24. for he was born in the way near *Ephrath*, as in Verse 16.

And in Heb. 11. 13. The Apostle having enumerated many Saints, and among the rest, *Enoch*, (as in Verse 5.) generally, adds, These all died in the Faith, &c. and yet *Enoch* was translated that he should not see death; and was not found, because God had translated him, as likewise appears by the 5th Verse.

Synecd. Thus the Plural Number is put for the Singular :
Numeri. as,

Nes, pro Ego.

Nes

Nos populo imposuimus, & Oratores visi sumus: Ubi de se tantum loquitur Orator.

An English Example.

Cicero to Brutus: We deceived the People, and seemed Orators, speaking of himself only.

Scriptural Examples.

Judges 12. 7. And Jephthah was buried in the Cities of Gilead, i. e. in one City of that Religion.

Matth. 27. 44. The Thieves also which were crucified with him, upbraided him, i. e. one of the Thieves, namely, the unbelieving and unconverted Thief.

So also in Gen. 21. 7. and 46. 7. compared with the 15th and 17th Verses; where it is said, that Jacob took his Daughters, and his Sons Daughters; when it appears by the 15th and 17th Verses, that he had but an only Daughter, by name Dinah, and one of his Sons Daughters.

But of the Grammarians it is called a *Synecdoche*, or *Comprehension*, * when a common Word or Name is restrained to a Part, which is expressed by the Accusative Case.

And they call it *Comprehension*, because the Particular is comprehended of the Universal.

This *Synecdoche* is a Figure of Construction; and is, when that which is part, is attributed to the whole:

Æthiops albus dentes, an *Ethiopian* white in the Teeth: Here *white* agreeing to the Teeth only, is attributed to the whole *Ethiopian*.

Pro poto posita partis, quam passio signat, Quartum, vel Sextum casum Synecdoche tradit Passivis, Neutris, Adjectis, Participiisque.

1. *Dentibus alba.* 2. *Caput doleo.* 3. *Spoliata lacerres.*

Farnaby.

1. *Dentibus alba*, White in the Teeth.
2. *Caput doleo*, I am pained in the Head.
3. *Spoliata lacertos*, Bereft of the Strength of the Body.

By this Synecdoche, all Nouns Adjectives signifying any Property ; also Verbs Passives, and Neuters, signifying any Passion, may govern an Accusative or an Ablative Case, signifying the Place wherein the Property or Passion is ; as,

Aeger pedes, or *pedibus*, Diseased in the Feet.

Rubet capillos, His Hairs are red.

Truncatus membra bipenni, Cut in the Limbs with an Axe.

Cetera similes, uno differunt, Like in other things, in one thing they differ.

I*ronia*, *Εἰρωνεία*, *Simulatio*, *Irrisio*, mocking, or counterfeiting, derived from *εἰρωνόμας*, in loquendo dissimulatione utor, to dissemble in speaking ; or from *εἶρων*, [*eiron*] dico, from whence *εἰρων*, [*eiron*] Simulator, qui aliter dicit ac sentit : From which *Ironia* is taken for Dissimulation ; whereby one thing is thought, and another spoken : It signifies also taunting Speeches, or a speaking by Contraries ; As if we should say, Black is white.

It is called the mocking Trope, whereby in Derision we speak contrary to what we think or mean ; or, when one Contrary is signified by another.

This Trope is not so well perceived by the Words, or either by the Contrariety of the Matter, or the Manner of Utterance, or both.

Antiphrasis and this are of very nigh affinity, only differing in this, that *Antiphrasis* consists in the contrary Sence of a Word, and *Ironia*, of a Sentence.

Farnaby.

Contra quam sentit solet Ironia joculari.

Scilicet, a egregiam laudem ; b pulchrè ; c bonecustos.

a Egre-

a *Egregiam laudem*, i. e. *turpe potius dedecus* & *infamiam*.

b *Pulchrè*, i. e. *foedissimè*.

c *Bone custos*, i. e. *male custos*.

O *salve*, a *bone vir*, *curasti* b *probe*, i. e. c *pestime*.
d *negligenter*: *foedè neglexisti*.

Si *genus humanum*, & *mortalia temnitis arma*,

At ¹ *sperate Deos memores fandi atque nefandi*.

Alter erit *maculis auro* ² *squalentibus ardens*.

Hunc ego si potui tantum ¹ *sperare dolorem*.

¹ *Sperate*, i. e. *timere*. *Sperare*, i. e. *timere*.

² *Squalentibus*, i. e. *Splendentibus*. Est in his *vocibus* *Catachresis*.

English Examples of an Irony.

He was no notorious Malefactor; but he had been twice on the Pillory, and once burnt in the hand for trifling Oversights.

Milo had but a slender Strength, who carried an Oxe a Furlong on his Back, and then killed him with his Fist, and eat him to his Breakfast.

So when the Persian Army was at variance among themselves, Philip of Macedon (their utter Enemy) said, he would send his Army to make them Friends.

Thus Gnatho speaks Ironically to Thraso: What (quoth he) they knew you not after I had shewn them your good Conditions, and made mention of your Vertues? Then, answer'd Thraso, You did like an honest Man; I heartily thank you. Here, both the Saying of Gnatho, and Thraso's Answer, have a contrary Signification.

Scriptural Examples.

Gen. 3. 22. And the Lord God said, Behold, the Man is become as one of us; Whereby the

D

Lord

Lord declares his great Disdain of their Affectation of an impossible Preheminence, in being like to God; as if he had said, he is now by his Sin become most unlike unto us; I see how well Satan hath performed his Promise to them; is he not become like one of us?

Judg. 10. 14. Go cry to the Gods which ye have chosen.

So in *Isa. 14. 4, 8, 9.* The Lord teaches his Children to deride the proud insulting King of *Babylon*.

Our Saviour also, to awaken his drowsie Disciples out of their Security, doth in *Matth. 26. 43.* use this Form of Speech; *Sleep on now, and take your rest, &c.* As if he had said, A perillous time is at hand, wherein you shall have little list or leisure to sleep; you have therefore now the more need to watch and pray.

So *Micaiah* in *1 Kings 22. 15.* bids *Ahab* go to battel against *Ramoth Gilead* and prosper, *i. e.* go up and perish.

Thus in *1 Kings 18. 27.* *Elijah* mocked the Worshipers of *Baal*; Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a Journey, or peradventure he sleepeth, and must be awakened.

Job 12. 2. Thus he taunts at his false Friends; No doubt but ye are the People, and Wisdom shall die with you. As if he had said, In your own Conceits there are none wise but your selves. No doubt but reason hath left us, and is gone wholly unto you; yea, Wisdom is so tied to your Persons, that her Conversation and Ruine depends upon yours.

1 Cor. 4. 8, 10. We are Fools, ye are wise; we nothing, ye all, &c.

See *Amos 4. 4, 5.* *Eccles. 11. 9.*

C*Atachresis*, *Kαταχρησις*, *abusio*, Abuse, derived from *καταχρησμαι*, [*catachraomai*] *abutor*, to abuse, or from

from the Preposition *κατά*, [*cata*] *contra*, against, and *χρήσις*, [*chresis*] *usus*, Use.

It is a Form of Speech, whereby the Speaker or Writer, wanting a proper Word, borroweth the next or the likest to the thing that he would signify.

It is an improper kind of Speech, somewhat more desperate than a Metaphor; and is the expressing of one Matter by the Name of another, which is incompatible with, and sometimes clean contrary to it: And is, when the change of Speech is hard, strange, or unwonted: Or,

It is the Abuse of a Trope, when the Words are too far wrested from their native signification; or, when one Word is abusively put for another, for lack of the proper Word:

Durior impropria est Catachresis abusio vocis:

Farnaby.

Vir gregis; ultorem promissi; pulchra minatus.

* *Vir gregis ipse caper, deeravit* i. e. *Dux gre-* * *Vir gregis,*
gis. i. e. *Caper.*

Capitis nivis, i. e. Cani capilli.

Sperare dolorem, i. e. timere dolorem.

Facies simillima Lauro; nam facies proprie hominis est.

English Examples of Catachresis.

A Voice beautiful to his Ears.

He threatens me a good turn.

I promised him an Executioner.

I gave Order to some Servants of mine, (whom I thought as apt for such Charities as my self) to lead him out into a Forest and kill him: Where Charity is used, or rather abused for Cruelty.

They build a Horse by Pallas Art divine:

Here the Poet traduceth that to a Beast, which is proper to the making of a House.

And as he said that mislik'd a Picture, with a crooked Nose; The Elbow of his Nose is disproportionable.

By the License of this Figure we give Names to many things which lack Names : as, when we say, The Water runs, which is improper : For to run, is proper to those Creatures which have Feet, and not unto Water.

By this Form also we attribute Horns to a Snail, and Feet to a Stool ; and so likewise to many other things which lack their proper Names.

Scriptural Examples of Carachresis.

A Caution.

Note, That though this Trope be to be found in divers Places of Scripture ; yet not as if the Scripture abused Words ; but because those Words which are Carachrestical, depart a little from the usual Custom of figurative speaking ; and are spoken or hang together more roughly : as,

Heb. 11. 5. *Enoch* was translated that he should not see Death.

Hos. 4. 8. They eat up the Sins of my People.

Deut. 32. 14. The Blood of the Grape didst thou drink, *i. e.* the Juice of the Grape.

Prov. 30. 15. By this Form of Speech *Solomon* nameth the two Daughters of the Horse-leech.

Psalms 137. 5. Let my right hand forget her cunning : Here is *forgetting* applied to the Hand, which is proper to the Mind.

Jer. 46. 10. The Sword shall devour. Here to *devour*, (the Property of a living Creature with Teeth) is Carachrestically applied to the Sword.

Levit. 26. 30. And I will cut down your Images, and cast your Carcasses upon the Carcasses of your Idols, &c. Here Pieces of Images are called *Carcasses*.

Exod. 23. 19. Thou shalt not seeth a Kid in his Mother's Milk.

Thus in *Psalms* 6. 8. Prayers and Tears are said to have a Voice : The like of Tears in *Psalms* 39. 12. The Lord hath heard the Voice of my Weeping.

Isa.

Iſa. 64. 1. Oh that thou wouldeſt rent the Heavens, &c. The Prophet here ſpeaks of God after the manner of Men: If a Man were in Heaven, and would deſcend, he having a Body of groſs Subſtance, muſt divide and rend the Heavens: But God being a moſt pure Spirit, paſſeth through all things without any dividing or rending: Yet is there in theſe divine Condeſcenſions of Speech a ſingular Excellency.

Rev. 1. 12. And I returned to ſee the Voice, &c. So *Exod.* 20. 22. Ye have ſeen that I have talked, &c. i. e. Ye have heard the Lord ſpeak. See *Exod.* 5. 21, &c.

M*etalepſis*, *Μεταλήψις*, *Transumptio*, *Participatio*, *Eſt autem* Participation, or a taking from one another, *hac in Metalepſi natura,* derived from *μεταλαμβάνω*, [*metalamvano*] *transumo*, *ut inter quod* aut *particeps ſum*, to take of, or partake with one another, *transfertur ſis medius quidam gradus, nihil ipſe ſignificans, ſed præbens tranſitum; quem Tropum magis effectamus ut habere videamur, quam ut ullo in loco deſideremus.*

Metalepſis is a Form of Speech whereby the O-
rator or Speaker in one Word expreſſed, ſignifieth
another Word or thing removed from it by certain
Degrees. Or,

It is the cloathing of a Trope with Excellency,
or the multiplying of a Trope in one Word; to
wit, Firſt, when by one improper Word another is
ſignified; then by that improper Word, perhaps an-
other; and ſo one after another, till it comes to the
proper Word, a mean or middle Degree, which
affords a paſſing over, or change intervening.

It is the Continuation of a Trope in one Word
through the Succeſſion of Significations.

This Trope is a kind of *Metonymy*, ſignifying by
the Effect a Cauſe far off, by an Effect nigh at
hand: And it reaches the Underſtanding to dive
down to the Bottom of the Sence; and inſtructs
the Eye of the Wit to diſcern a Meaning a-
far off: For which Property it may be aptly com-
pared to an high Proſpect, which preſents to the

View of the Beholder an Object remote, by leading the Eye from one Mark to another, by a lineal direction, till it discerns the Object inquired.

Farnaby.

Transcendit mediis gradibus Metalepsis ad altum :

Hinc movet ¹ Euphrates bellum. Mirabar ² aristas,

¹ Euphrates, pro Mesopotamia, per Metonym. Adjuncti.

Mesopotamia, pro Orientalibus, per Synecdochen Membri.

² Aristas, pro spicis, per Synecdochen Membri ;

Spica, pro segete, per Synecdochen item Membri :

Seges, pro aestate, quo anni tempore in agris luxuriatur,
per Metonymiam Subjecti pro Adjuncto :

Æstas, pro anno rursùm, per Synecdochen Membri.

*Invadunt * urbem somno vinoque sepultum. Virg. Æn.*
i. e. Invadunt Trojanos somno vinoque sepultos.

** Urbem, pro Troja, per Synecdochen Generis ;*

Troja, pro Trojanis, per Metonymiam Subjecti.

English Examples of a Metalepsis.

Virgil by Ears of Corn signifieth Summers, by a Metonymy of the Subject ; and by Summers, Years, by a Synecdoche of the Part.

They invade, and enter the City, drowned in Sleep and Wine ; *i. e.* they invade Troy, or the Trojans, buried in Sleep and Wine.

Scriptural Examples.

Lam. 4. 4. The Tongue of the sucking Child cleaveth to the Roof of his Mouth for very thirst, &c. Here, by the extream Thirst of the sucking Babes, the Prophet signifies the Mothers barren and dry Breasts ; and by the dry Breasts, the extream Hunger and Famine ; and by the Famine, the woful Affliction and great Misery of the People.

Matth.

Matth. 21. 10. All the City was moved: Where the City is put for *Jerusalem*; the general Word comprehending the particular, by a Synecdoche *Ganeris*; and *Jerusalem*, for its Inhabitants, by a Metonymy of the Subject.

Mal. 4. 2. The Sun of Righteousness shall rise with healing in his Wings.

Where Wings are put for Beams, by a Catachrestical Metaphor. And Beams, for Comfort and Refreshing, by a Metaphor. See *Esther* 2. 16. *Exod.* 27. 23.

Hyperbole, *ὑπερβολή*, *Superlatio*, *Exuperatio*, * *Exuperation*, or passing of measure or bounds, derived from *ὑπερβαλλω*, [*hyperballo*] *supero*, to exceed. ** Aliquius augendi minuendive causa superat veritatem.*

It is an eminent Excess, in advancing or representing; and is, when the Trope is exceedingly enlarged, or when the change of signification is very high and lofty; or when in advancing or repressing one speaks much more than is precisely true, yea, above all Belief.

Hyperbole sometimes expresses a thing in the highest degree of possibility beyond the Truth, that in descending thence we may find the Truth; and sometimes in flat Impossibilities, that we may rather conceive the Unspeakableness, than the Untruth of the Relation.

But though an *Hyperbole* may be beyond belief, yet ought it not to be beyond measure or rule. Let it suffice to advertise, that an *Hyperbole* feigns or resembles; not that it would by a Fiction or Untruth deceive: But then is the Virtue and Property of an *Hyperbole*, when the thing it self, of which we speak, exceeds the natural Rule or Measure; therefore it is granted to speak more largely, because as much as the Thing is, cannot be reached unto.

Hyperbole is twofold, viz.

1. *Auxesis*, when we encrease or advance the signification of a Speech.

2. *Meiosis*, When we diminish or repress the Signification of a Speech.

Extenuans augensve excedit Hyperbole verum.

Austra ferit. Plumâ levior. Volat ocyor Euro.

Merita vestra calum contigit.

Candidior Cygnis. Hederâ formosior albâ.

Jam jam tacturos Tartara nigra putes.

A*uxesis*, *Αὐξήσις*, *augmentum*, an Increasing.

It is when for the Increasing, and Amplifying we put a Word more Grave and Substantial instead of the proper Word being less: as,

Cum liberalem, magnificum; severum, seivum; improbum, sacrilegum dicimus.

English Examples.

In Dispraise.

Thus, a proud Man is called *Lucifer*; a Drunkard, a Swine; an angry Man, mad.

In Praise.

Thus a fair Virgin is called an Angel; good Musick, Celestial Harmony; and Flowers in Meadows, Stars.

Scriptural Examples of Auxesis.

Isa. 4. 1. Wars are put for some Strife.

Jer. 15. 20. And I will make thee unto this People a strong Brazen Wall.

Gen. 11. 4. Let us build us a City and a Tower, whose Top may reach unto the Heaven, &c.

See *Mich. 9. 7.* *Job 39. 19.* *Gen. 41. 47.* *Exod. 9. 17.* *Judges 5. 4,* &c.

Meiosis,

Meiōsis, *Minuere*, *Diminutio*, *Extenuatio*; Diminution, or Lessening.

It is when less is spoken, yet more is understood: Or, when for Extenuation sake, we use a lighter and more easie Word or Term than the Matter requires: Or, when we put a less Word for a greater: as,

Cum adulatorem, blandum & affabilem; prodigum aut audacem, liberalem aut fortem nuncupamus. Of this further at the End of Hyperbole.

But the *Hyperbolical Meiōsis*, or Diminution, is that which increaseth Defect: as,

Cum homunculum, Pygmaeum; stupidum, spipitem; qui non responderet, mutum appellamus.

English Examples of Meiōsis.

Thus, a great Wound is called a Scratch; a flat Fall a Foil, and a raging Railer, a testy Fellow, &c.

As *Auxesis* of small things makes great Matters; so *Meiōsis* of great Matters makes but Trifles.

In *Meiōsis*, the Speaker ought to take care that he fall not into that Fault of Speech called *Tapinosis*, Humility; that is, when the Dignity or Majesty of a high Matter is much defaced by the Baseness of a Word: As, to call the Ocean a Stream, or the Thames a Brook; a foughten Field, a Fray; great Wisdom, pretty Wit: Or, as if one should say to a King, May it please your Mastership.

Scriptural Examples of Meiōsis.

1 Sam. 24. 15. After whom is the King of Israel come out? after a dead Dog, and after a Flea? See Psalm 22. 7. 1 Kings 16. 2.

Thus in 1 Cor. 5. 1. Less is put, that more may be gathered from it.

James 4. 17. To him that knoweth to do good, and doth it not, to him it is sin, i. e. a great Sin.

1 Cor.

1 Cor. 10. 5. But with many of them God was not well pleased; that is, was highly displeased.

Thus in Gen. 18. 27. Abraham calls himself but Dust and Ashes.

And in Job 25. 6. He calls Man but a Worm.

English Examples of an Hyperbole.

Streams of Tears gushed out of her Eyes, and the Greatness of her Grief rent her Heart in sunder; Where by these incredible tokens of Sorrow, her incredible Lamentation and Grief is signified.

This Form of Speech is either Simple or Compared, viz.

1. Simple; as, to call the Belly of a great Glutton, bottomless; him that is most hasty in his Fury, Brainless; a notable Coward, Heartless.

2. An Hyperbole is compared two manner of ways:

1. By Equality of Comparison; as, to call a beautiful Virgin an Angel; a Shrew a Devil; a Drunkard a Swine; an Extortioner a Wolf.

2. By the Comparative Degree, &c.

Harder than a Diamond; swifter than Thought. The worst that ever Eye saw, or Heart could imagine.

But in the Frontiers of Impossibility: as, Though a thousand Deaths followed it, and every Death were followed with an hundred Dishonours.

The World no sooner wanted Occasions, than he Valour to go through them.

Words and Blows came so thick together, as the one seem'd a Lightning to the other's Thunder.

Beyond the Bounds of Conceit, much more of Utterance.

Scriptural Examples of an Hyperbole.

Judges 20. 16. There are 700 Men spoken of, every one of which could sling a Stone at an Hairs breadth, and not miss.

2 Sam. 1. 23. Saul and Jonathan were swifter than Eagles, and stronger than Lions.

Gen. 32. 12. Thy seed shall be as the Sand of the Sea. See Psal. 78. 27. So in Heb. 11. 12. So many as the Stars of Heaven.

Deut. 9. 4. Cities fenced up to Heaven.

Psal. 107. 26. The Waves of the Sea mount up to Heaven, and go down to the depth, i. e. they are sorely tossed up and down, when the Lord commands and raises the stormy Wind.

John 2. 25. The whole World could not contain the Books, if they were written, &c. i. e. they would be very many.

Luke 10. 15. Thou Capernaum, which art exalted up to Heaven, i. e. highly exalted.

Luke 10. 18. I beheld Satan as Lightning, fall from Heaven.

See Psalm 42. 3. and 69. 4. Prov. 13. 24.

Joel 3. 18. The Hills shall flow with Milk, and the Mountains with Wine, &c.

1 Sam. 25. 37. Nabal's Heart died in his Breast, and he was made into a Stone. This carries a far greater and more emphatical Energy of signification with it, than our manner of speech; he was very much affrighted and astonished.

Allegoria, Ἀλληγορία, Inversio, permutatio, Inversion or Changing. It is an Inversion, when one thing is propounded in the Words, and another in the Sence. The Word is derived from ἀλλογιζομαι, [allegoreo] aliis verbis allegoricè significo, to signifie a thing Allegorically under other Words.

Observe, that in a Metaphor there is a Translation of one Word only; in an Allegory, of many; And for that cause an Allegory is called a continued Metaphor.

And as a Metaphor may be compared to a Star in respect of Beauty, Brightness and Direction; so an Allegory may be liken'd to a Constellation, or a Company of many Stars.

An

An *Allegory* is a Sentence that must be understood otherwise than the Literal Interpretation shews.

It is the Continuation of Tropes in divers Words, as a *Metalepsis* is the Continuation of a Trope in one Word through the Succession of Signification; and these are sometimes Confuso-distinct: Or,

It is the continual Prosecution of a Metaphor, and that proportionably through the whole Sentence, or through divers Sentences: Or, as others say,

It is the Continuation of a Trope, and of the same Allusion in the same Discourse; and is, when one kind of Trope is so continued; as, look with what kind of matter it begun, with the same it be ended.

Farnaby.

Continuare Tropos, Allegoria adsolet.

a *Absque* & *Cerere* & *Baccho* *Venus* alget. *Claudite rivos.*

a i. e. *Sine* *pâne* & *vino* friget amor.

In Republica corpore omnia membra, manus, pedes; caput, in Totius salutem conspirare debent.

Quoniam ex vadis jam evasisse videor, & scopulos prætervecta videtur oratio, perfacilis mihi reliquus cursus ostenditur.

O naves referent, in mare te novi

Fluctus: O quid agis? fortiter occupa

Portum, &c.

In quâ, Navem, pro Republicâ, fluctuum tempestates, bellis Civilibus; & portum, pro pace & concordia intelligi voluit Horatius, Lib. 1. Od. 14.

English Examples of an Allegory.

Shall we suffer the monstrous Crocodile to come out of Nilus, and to break into our Fold, to overcome

come our Shepherd, to rent off our Skins with his griping Paws, to crush our Carcasses with his venomous Teeth, to fill his insatiable Paunch with our Flesh, and to wallow at his Pleasure in our Wooll?

By this Allegory our Enemies are described, who, either by open Force, or secret Conspiracy, are prepared and fully bent to captivate, infringe, and destroy the People with their Liberty, and to possess their dwelling Places, and enjoy their Wealth.

Rub not the Scar, lest you open again the Wound that is healed, and so cause it to bleed afresh.

Though this be Sence, and a real Truth in the Letter, yet it hath an Allegorical Signification; i. e. Renew not by Rehearsal, that Sorrow which Time hath buried in the Grave of Oblivion, or made forgot.

Philoclea was so invironed with sweet Rivers of Verrue, that she could neither be battered nor undermined.

Where *Philoclea* is expressed by the Similitude of a Castle; her natural Defence, by the natural Fortification of Rivers about a Castle: And the Metaphor continues, in the Attempting her by Force or Craft, expressed by Battering or Undermining.

But when she had once his Ensign in her Mind; then followed whole Squadrons of Longings, that so it might be with a Main-battel of Mislikings and Repinings against their Creation.

Where you have Ensigns, Squadrons, Main-battel, Metaphors still derived from the same Thing, to wit, War.

The World's a Theatre of Theft; great Rivers rob the smaller Brooks, and they the Ocean.

Some

Sometimes an Allegory is mix'd with some Words retaining their proper and genuine signification, whereof this may be an Example:

Why coverest thou the Fruit, and considerest not the Height of the Tree whereon it grows? Thou dost not forethink of the Difficulty in Climbing, nor Danger in Reaching, whereby it comes to pass, that while thou endeavourest to climb to the Top, thou fallest with the Bough which thou embracest.

This Allegory describes, tho' somewhat obscurely, yet very aptly, the Danger, Vanity, and common Reward of Ambition: And the Words which retain their proper signification, are these; Coverest, Considerest and Forethink: Which Words do make it a *Mix'd Allegory*.

Scriptural Examples of an Allegory.

A *Scriptural Allegory* is such as contains an abstruse and hidden Sentence, and other than the native signification of the Words will bear: and it is, when under a dark and hidden Saying, the literal Sence contains another, to wit, a spiritual or mystical Meaning.

It is the Representation of some mystical or spiritual Thing by another, mentioned in Scripture; and is, when by the things done under the old Law, the Mysteries of the New Testament are signified: From whence an Allegorical Sence of the Scripture hath its rise.

A *Scriptural Allegory* is twofold, viz.

1. Natural.
2. Inferred.

A *Natural Allegory* is such as is expressly deliver'd in the Scriptures themselves; and this properly is the mystical Sence of the Scripture: as,

Gal. 4. 25. For this *Agar* is Mount *Sinai* in *Arabia*, and answereth to *Jerusalem* which now is, &c.

The

The Apostle's Meaning here is, that in a mystical Sence, *Agar* hath some proportion unto *Jerusalem*, that is, unto the *Jews*, whose Metropolis or chief City *Jerusalem* was: For as *Agar*, the Bond-woman, obtained a Place in *Abraham's* House, and was at length cast forth thence; so the *Jews* were in the Apostles time under the Servitude of the Law, and for that they would be justified by the Works of the Law, were ejected the House of God.

Exod. 34. 22. The Face of *Moses* shined, &c.

This contains an Allegorical Sence, which the Apostle explains in *1 Cor. 3. 7, 13, 14.* But the Ministration of Death, &c. was glorious, so that the *Israelites* could not stedfastly behold the Face of *Moses* for the Glory of his Countenance, &c. How shall not the Ministration of the Spirit be rather glorious? *Verse 14.* But their Minds were blinded: For until this day remaineth the same Vail, &c. In the reading of the Old Testament: Which Vail is done away in Christ.

The like Allegory you may find, if you compare *Exod. 12. 15, 17.* with *1 Cor. 5. 7, 8.*

2. An Allegory *inferred*, is such as the Scripture it self shews not, nor makes manifest; but is brought in by Interpreters.

Allegories of this kind are like unto Pictures; but their literal Expositions like to Stone-Walls; the House hath its Strength from the Stone-Walls, the Pictures afford not the least strength, either to the House or Walls.

This Allegory is either Offered, or Inforced and Wrested:

1. That *inferred Allegory* from Scripture which is Offered, hath a probable Ground and Foundation in the literal Sence, and proportionable Agreeableness of things; and is likewise agreeable to the Analogy of Faith: as,

Gen. 6. 14. The Description there of the Ark of *Noah*, doth Allegorically represent God's spiritual House or Church; which in *1 Pet. 2. 5.* is said

to be built up of living Stones : And also denotes the Lord's miraculous Preservation of that Church of his, so that neither the Waves, nor strange and pernicious Doctrines, nor Temptations, nor Persecutions, can break in upon, or drown it.

Gen. 8. 11. The Olive-Leaf represents the Gospel ; For in *Luke 10. 34.* it is evident, that Oil signifies Mercy and Peace.

Luke 15. The Prodigal, when absent from his Father's House, found nothing but Misery and Perplexity ; which doth Allegorically represent unto us, That Rest is to be found in the Creator only, and not in the Creature.

So in the whole Book of *Canticles*, the sweet Conference between Christ and his Church, is set down in the Words and Expressions proper to Husband and Wife.

Thus Old Age is most elegantly decyphered in *Eccles. 12. 7, 6.*

2. An Allegory Enforced and Wrested, is such as is left destitute of a probable Ground or Foundation in the Literal Sence. Either it differs too much from the thing from which it is taken ; or it is agreeable to another and thwart Object ; or otherwise, it is too far remote from the Analogy of the Scripture : As such are,

Matth. 13. 8. And other Seeds fell into good Ground, and brought forth Fruit, some an hundred-fold, &c. See *Psalms 110. 1.* *Matth. 15. 11.*

Other Allegories.

Jer. 23. 5, 6. Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch, &c.

In his days Judah shall be saved, and Israel dwell safely. So in *Zech. 3. 10.*

Which Allegorically represents the glorious Peace and Tranquillity of all Saints, when Christ shall have set up his Kingdom, and reign from the River to the end of the Land.

See

See Hof. 13. 14, 15. Job 29. 6. Prov. 23. 29.

Antonomasia, Ἀντωνασία, *nominis unius pro alio positio*, a putting of one Name for another ; or the exchanging of a Name ; derived from ἀντί, *pro*, and ὀνομάζω, [*onomazo*] *nomino*, to Name.

Antonomasia, is a Form of Speech, whereby the Orator or Speaker, for a proper Name putteth another, and some Name of Dignity, Office, Profession, Science or Trade.

It is a kind of *Metonymy* and *Synecdoche Generis* ; and is, when another Name, a Nickname or common Name, is put instead of the proper Name ; or when a Word being put without a Name, supplies the Place of a Name.

Antonomasia imponit cognomen, ut, Irus ;

Farnaby.

Impius ; b Æacides ; c Pænus ; d Cytharea ; e Poëta.

a *Irus* being a poor Messenger of *Penelope's* Woovers, is here put for a poor Man.

Impius, Wicked ; the wicked Fellow is put for any Man notoriously Wicked.

b *Achilles*, the Nephew of *Æacus*.

c *Carthaginian* for *Hannibal*, who was the eminent Man of *Carthage*.

d Any remarkable Man of *Cythera*, put here, it signifies *Venus*, who was carried to *Cythera* in a Cockle-shell, and was the Goddess of that Place.

e *Poëta*, the Poet ; for *Virgil* or *Homer*.

Arma virumq; cano ----- ubi intelligitur Æneas.

English Examples.

This *Rhetorical Exornation* is used five Ways, viz.

1. Hereby the Orator speaking to high Dignities, boweth, as it were, the Knee of his Speech, and lifts up the Eye of his Phrase to the bright Beams of

E

earthly

earthly Glory, thereby declaring his Reverence and their Dignity. Thus, when he speaks to a King or a Prince, he saith, Your Majesty, Your Highness; to a Nobleman, Your Lordship, Your Honour.

2. Instead of Name or Title, he useth a decent and due Epithet, thus; Honourable Judge, Honoured Sir.

3. The Author, by the Name of his Profession or Science: as, when we say, the Philosopher, for *Aristotle*; the Roman Orator, for *Cicero*; the Psalmist, for *David*.

4. A Man, by the Name of his Countrey; as, the *Persian*, the *Grecian*, the *Brittain*.

5. When we give to one Man the Name of another, for the Affinities sake of their Manners or Conditions. *In Praise*, thus; as, when we call a grave Man a *Cato*; a just Dealer, an *Aristides*; a wise Man, a *Solomon*. *In Dispraise*. To call an envious Detracter a *Zoilus*; a captious Reprehender, a *Momus*; a Tyrant, a *Nero*; a voluptuous Liver, an *Epicure*.

Scriptural Examples of an Antonomasia.

Prov. 18. 20. The Name of the Lord is a strong Tower, &c.

Isa. 2. 11. He is strong that executes his Word.

Gen. 21. 33. The everlasting God; where the common Attributes, *Strong* and *Everlasting*, are put for *Jebovah*, the more proper Name for God.

So in *Matt.* 21. 3. *John* 11. 3. 12. Christ is called *Lord*: And in *John* 11. 28. *Master*: And in *Matth.* 8. 20. and 9. 6. *The Son of Man*: In *Gen.* 48. 16. the *Angel*: In *Exod.* 3. 2. the *Angel of the Lord*; and in *Isa.* 63. 9. the *Angel of the Lord's Presence*: And *Euphrates* is in *Gen.* 31. 21. called the *River*: And Christ in *Dan.* 11. 22. is called the *Prince of the Covenant*: And in *Gen.* 3. 15. the *Seed of the Woman*: And in *Heb.* 12. 24. the *Mediator of the New Covenant*.

Thus

Thus Christ also calls his Church, his Sister, his Love, and his Dove; and the Church, in like manner him her Beloved.

Litotes, *Λιτότης*, *Tenuitas*, Tenuity, Smallness or Fineness, derived from *λετός*, [*lites*] *tenuis*, Small or Fine.

It is a kind of Synecdoche.

A Trope, when a Word is put down with a Sign of Negation; * and yet as much is signified, as if we speak Affirmatively, if not more: And by others it is called a Figure. * Negatio contrarii aug-
get vim af-
firmationis.

When less is said than signified, and whereby the Orator or Speaker, for Modesty's sake, seems to extenuate that which he expresses.

*Non equidem laudo, est Litotes: nec munera * sperno. Farnaby.*

* *Non sperno*, i. e. *diligo*.

Rhedi Romanis haud infesti, i. e. *amicissimi*.

Et Gens illa quidem sumptis non tarda pharetris;
i. e. *velocissima*.

Me non spernitis, i. e. *diligitis*.

English Examples.

It is no small Account that he makes of his own Wit; or he setteth not a little by himself.

Here by the Negations of Small and Little, or Much, are both signified and properly amplified.

Also by denying the Superlative, it takes the Positive Degree thus:

He is not the wisest Man in the World; or, he is none of the Wisest; i. e. he is not wise at all.

This, and such like Forms of Speaking, are for Modesty's sake: For it were not so seemly, to say, that he lackt Wit, or that he is a Fool.

So, if a Man had some good Occasion or just Cause to commend himself, he cannot by any means do it in a more modest manner, than by this Form of Speech ; as, if he should say,

I was not the last in the Field to engage the Enemies of my Countrey.

Here, if he should have said, I was first, or one of the foremost in the Field, although he had spoken never so truly, it would have favoured of Arrogancy and Boasting.

English Examples of a Litotes.

Psalms 51. 17. A broken heart God will not despise, *i. e.* he will highly prize it.

1 *Thess.* 5. 20. Despise not Propheying ; *i. e.* See that you highly prize it. The like *Rom.* 2. 4.

Psalms 105. 15. Touch not mine Anointed, &c. *i. e.* Hurt them not ; take heed you be not found among the Persecutors of my Anointed ones.

Job 10. 3. Despise not the Work of thine Hands ; *i. e.* Do thou graciously take notice of the Work, &c.

Psalms 9. 12. He will not forget the Cry of the Humble ; *i. e.* He will surely remember their Cry, &c.

Thus, when the Scripture would strongly affirm, it doth it oftentimes by denying the contrary : as,

Isaiah 38. 1. Thou shalt die, and not live ; *i. e.* Thou shalt certainly die.

The like in *Ezek.* 18. 21. *Deut.* 28. 33. *Job.* 1. 20. *Isa.* 39. 4. *Fer.* 42. 4. 1 *Job.* 1. 5.

Job 31. 17. *Job* saith, that he hath not eaten his Meat alone, and that he hath not seen any Man perish for want of Cloathing, or any Poor for lack of Covering.

Here,

Here, if *Job* had said, that he had feasted many, that he had Cloathed every poor Body, that should otherwise have perished, he had not spoken so modestly, albeit he had said truly.

It is very familiar with the *Hebrews*, by Affirming and Denying, to express the same thing for stronger Confirmation of it: as,

Deut. 35. 6. Let *Reuben* live, and not die. The like in *1 Sam.* 1. 11. *Prov.* 36. 11.

O*nomatopœia*, *ὀνοματοποιία*, *Nominis seu nominum fictio*, the feigning of a Name or Names; derived from *ὀνοματοποιέω*, [*onomatopoieo*] *nomen seu nomina fingo, fingo vocabula, à sono ei deducens*; to feign a Name from the Sound.

Nominis fictio, is a Form of Speech, whereby the Orator or Speaker makes and feigns a Name to something, imitating the Sound or Voice of that which it signifies; or else, whereby he affecteth a Word derived from the Name of a Person, or from the Original of the Thing which it expresseth; or,

It is a kind of *Metonymy*, and it is properly said of Words so feigned, that they resemble or represent the Sound of the Thing signified.

A sonitu voces Onomatopœia fingit.

Fernaby.

¹ *Bambalio*, ² *Clangor*, ³ *Stridor*, ⁴ *Taratantara*,
⁵ *Murmur*.

¹ A Stammerer. ² The Sound of a Trumpet.
³ A crashing Noise, or the Cracking of a Door.
⁴ The Sound of a Trumpet. ⁵ The Noise of Water running, a running or buzzing Noise.

Teucris, à Teucro. Dardania, à Dardano.

English Examples of Onomatopœia.

This Form of feigning and framing Names is used six ways, viz.

1. By Imitation of Sound; as, to say, a Hurli-burly, signifying a Tumult or Uproar: Likewise, Rushing, Lumbering, Ratling, Blustring, &c.

2. By Imitation of Voices; as, the Roaring of Lions, the Bellowing of Bulls, the Bleating of Sheep, the Grunting of Swine, the Croaking of Frogs, &c.

3. By the Derivation from the Original: The City of *Troy* was so called by Derivation from King *Tros*; and before that it was called *Teucris*, from *Teucus*; and first of all, *Dardania*, from *Dardanus*: So *Ninivy*, from *Ninus*.

4. By Composition: as, when we put two Words together, and make them but one: as, Orator-like, Scholar-like. Thus also, we call a Churl; Thick-skin; a Niggard, Pinch-penny; a Flatterer, Pick-thank.

5. By reviving Antiquity. Touching this, I refer the Reader to *Chaucer*, and to the Shepherd's Calendar.

6. When we signifie the Imitation of another Man's Property, in speaking or writing. This Form of speaking is usual in the Greek Tongue, and sometimes used in the Latin: as,

Patriffare, *Matriffare*, *Platoniffare*, i. e. to imitate his Father, to imitate his Mother, to imitate *Plato*: Which Form, our English Tongue can scarce imitate; unless we say, He doth Fatherize, Platonize, Temporize; which is not so much in use: Yet we more usually follow this Form thus; I cannot Court it, I cannot Italian it, i. e. I cannot perform the Duty or Manners of a Courtier; I cannot imitate the Fashion of an *Italian*.

Antiphrasis, Ἀντιφρασις, Sermo per contrarium intelligendus, a Word or Speech to be understood by the contrary, or contrarily; derived from ἀντιφραζομαι, [antiphrazo] per contrarium loquor, to speak by Contraries.

Antiphrasis is a Form of Speech, which by a Word express'd, doth signifie the contrary.

It is a kind of an Irony, and is,

When one and the same Word hath a contrary Signification, or Meaning contrary to the Original Sence.

Antiphrasis voces tibi per contraria signat.

Farnaby.

a *Lucus*; b *Sacra fames*; c *Euxinus*; d *Symphora*; e *Parca*.

a *Lucus*, signifies a lightsome Place, or Lightning, according to the Original of the Word; but here it signifies a Grove, or thick Wood, for that it takes in no Light at all.

b *Sacra fames*, literally signifies holy Famine, or Hunger; but here a covetous Desire.

c *Euxinus*, originally Hospitable; but here it signifies a Part of the Sea, near *Thrace*, which is nothing less.

d *Symphora*, Congestion, or heaping of; but it is sometimes taken for Prosperity, and sometimes for Adversity.

e *Parca*, Originally signifies sparing or favouring; but here by *Antiphrasis* it signifies the Three feigned Goddesses of *Destiny*, viz.

Clotho, which puts the Wooll on the Distaff.

Lachesis, which draws the Thred of our Life.

A ropos, which cuts it off, and favours none.

English Examples of an Antiphrasis.

It is when the Speaker saith, wisely or wittily, meaning the contrary.

You are always my Friend ; meaning, mine Enemy.

You are a Man of great Judgment ; signifying him to be unapt and unable to judge.

Scriptural Examples.

The Word (to bless) used in *Gen.* 12. 3. 24, 25. *2 Sam.* 2. 10. *Psalms* 34. 2. doth also by an *Antiphrasis* signifie (to curse,) as appears by *1 Kings* 21. 10. where the same Word that is used in the precedent Scriptures (to bless,) is used in a contrary signification : As, Thou didst blaspheme, (or curse) God and the King. As also in *Job* 1. 5. It may be, that my Sons also have sinned and cursed God in their Hearts. And likewise concerning what *Job's* Wife said unto him in *Job* 2. 9. Curse God and die. See another in *Isaiah* 64. 11, &c. Thus in *Rev.* 5. 5, &c. a Lion signifies Christ. And in *1 Pet.* 5. 8. the Devil.

C*harientismus*, χαριεντισμός, *Urbanitas*, Pleasantness, good Grace in speaking; derived from χαριεντισμός, [*charientizomai*] *jocor*, to jest.

Charientismus is a Trope, or Form of Speech which mitigates hard matters with pleasant Words.

It is a kind of an Irony; and is,

When for rough and unpleasing Words, sweet and smooth Words are returned.

Farnaby:

Dat Charientismus pro duris mollia verba.

At bona verba precor. Ne sevi magne sacerdos.

English

English Examples.

A certain Man being apprehended, and brought before *Alexander* the Great, King of *Macedonia*, for railing against him ; and being demanded by *Alexander* why he and his Company had so done, he made this Answer, Had not the Wine fail'd, we had spoken much worse : Whereby he signified, that those Words proceeded rather from Wine than Malice. By which free and pleasant Confession he asswaged *Alexander's* great Displeasure, and obtained Remission.

Prov. 15.1. *Solomon* commends that Answer which turns away Displeasure, and pacifies Wrath.

A*stismus*, 'Αστεϊσμός, *Urbanitas*, sive *Iracundia* ; a kind of civil Jest, without Prejudice or Anger, derived from ἀστεῖος, [*asteios*] *urbanus*, *festivus*, civil or pleasant.

It is a kind of an Irony, consisting of a pleasant and harmless Jest : It is taken for any Mirth or pleasant Speech, void of rustical Simplicity and Rudeness.

Astismus jocus urbanus, seu scommata facietum est.

Farnaby.

*Qui Baviū non odit, amet tua carmina Mævi:
Atque idem jungat vulpes, & mulgeat hircos.*

English Examples.

The pleasant and merry Sayings incident hereunto, are called *Facetie*, i. e. the Pleasures and Delights of Speech, which are taken from divers Places.

1. From Equivocation ; as, when a Word having two significations, is exprest in the one, and understood in the other, either contrary, or at least much differing ; which, as it is witty, so very pleasant.

2. The

2. The Occasion of Mirth may be taken from a Fallacy in Sophistry ; that is, when a Saying is captiously taken and turned to another Sense, contrary, or much different from the Speaker's Meaning : as,

To one demanding of *Diogenes*, what he would take for a Knock upon his Pate, he made this Answer, that he would take an Helmet.

Now, he that made the demand, meant what Hire, and not what Defence.

To one that said, he knew not, if he should be ejected his House, where to hide his Head ; another made him answer, that he might hide it in his Cap.

Sarcasmus, *Σαρκασμός*, *irrisio quaedam amarulenta*, a biting Scoff or Taunt ; derived from *σάρκα*, [sarkazo] *carnes detraho*, to draw away the Flesh *.
 * *Quod in recisione dentes nudantur carne.*
 A *Sarcasm* is a bitter kind of Derision, most frequently used of an Enemy. It is near an Irony, but somewhat more bitter.

Farnaby.

Insultans besti illudit Sarcasmus amarē.

*En agros metire jacens, & nuncius ibis
 Pelidæ referens. Satia te sanguine, Cyre.
 Vendidit & cælum Romanus & astra sacerdos :
 Ad Stygias igitur cogitur ire domus.*

English Examples.

When *M. Appius* in his Proem declared, that he was earnestly entreated of a Friend to use his Diligence, Eloquence and Fidelity in the Cause of his Client ; after all the Plea ended, *Cicero* coming to *Appius*, said thus, unto him ; Are you so hard a Man, saith he, that of so many things which your Friend requested, you will perform none ?

The Pope in his Life sells Heaven ; Hell therefore he reserveth to himself in the Life to come.

Scriptural Examples of a Sarcaſm.

Pſalm 137. 3. Sing us one of the Songs of *Sion*: This was uttered in a scornful and insulting manner over the poor *Iſraelites*, being Captives in *Babylon*.

Gen. 37. 19. Behold, the Dreamer cometh.

Thus *Michal* ſpits out bitter Reproaches againſt *David*, in *2 Sam.* 6. 20. How glorious was the King of *Iſrael* to day, &c. i. e. how contemptible and inglorious, &c.

Thus *Shimei* reviled him in *2 Sam.* 16. 7.

Thus in *Exod.* 14. 11. The Children of *Iſrael* taunt at *Moses* ; Becauſe there were no Graves in *Egypt*, haſt thou taken us away to die in the *Wilderneſs*?

Mark 15. 29, 30, 31. And they that paſſed by, rail- ed on him, wagging their heads, and ſaying,

Ah, thou that deſtroyeſt the Temple, and buildeſt it in three days, ſave thy ſelf, and come down from the Croſs.

Likewiſe alſo the Chief Priests mocking, ſaid among themſelves with the Scribes,

He ſaved others, himſelf he cannot ſave.

The like *Sarcaſm* you ſhall find in *Nahum* 3. 1, 14. and *Matth.* 27. 29, 42.

P*aræmia*, παροιμία, [*paroimia*] proverbium, adagium, vulgare dictum. A Proverbial Speech or Proverb, applied to Things and Times ; derived from παροιμιάζομαι, [*parcimiazomai*] proverbialiter loquor, to ſpeak proverbially or in Proverbs.

This Form of Speech is a kind of an *Allegory*, or the Continuation of a Trope in a Speech in ſpecie, wherein a reſpect is had to the common uſe, and ſo it is called a *Proverb* ; or, as others define it,

It is a comparative Speech or Similitude which is wont to be in Proverbs ; or (as it were) a Sentence bearing Rule, as having the chief Place in a Sentence, and by its Gravity rendring the same more illustrious, clear and excellent.

Farnaby. a *Æthiopem laterémve lavare* : *Parœmia dicta est.*

a *Æthiopem aut laterem lavare*, i. e. *frustrà laborare.*

Contra stimulum calcas, Thou kickest against the Pricks, i. e. *repugnando tibi ipsi non adversario nocas, ut facit qui contra stimulum calcat.*

Note, that he that will understand Proverbs, must mark their Opposition.

Lupum auribus teneo : I hold a Wolf by the Ears, i. e. *dubius sum utrum inceptum peragam, an eo desistam, veluti qui lupum auribus tenet.*

English Examples of Parœmia.

He that makes his Fire with Hay, hath much Smoak and little Heat.

Whereby is intimated, That many Words, and little Matter render Men weary ; but never the wiser.

All are not Thieves that Dogs bark at :

Declaring that ill Tongues do as well slander good Men, as speak Truth of the Evil.

The sweetest Rose hath its Thorn :

Whereby is signified, that the best Man is not without his Fault.

Many Drops pierce the Marble-stone :

Declaring the Excellency of Constancy and Perseverance in a good matter.

Scriptural Examples.

Exod. 11.7. But against any of the Children of Israel shall not a Dog move his tongue, against Man or Beast, &c, Which Proverb denotes their great Peace and Tranquillity.

Prov.

Prov. 14. 14. Where no Oxen are, the Crib is clean; but much increase is by the strength of the Ox.

Ezek. 16. 44. Behold every one that useth Proverbs, shall use this Proverb against thee, saying, As is the Mother, so is her Daughter, &c.

A Proverb is a comparative Speech; as in *Gen.* 10. 9. He was a mighty Hunter before the Lord: Wherefore it is said, even as *Nimrod* the mighty Hunter before the Lord, &c.

Jer. 31. 29. They shall say, The Fathers have eaten a sour Grape, and the Childrens Teeth are set on edge.

2 Pet. 2. 22. The Dog is returned to his own Vomit again, and the Sow that was washed to her wallowing in the Mire.

Esth. 1. 22. Every Man should bear rule in his own House.

See *Luke* 4. 23, &c. *Prov.* 19. 15. and 22. 17. Slothfulness casteth into a deep sleep; and an idle Soul shall suffer Hunger.

Æ*Nigma*, *Αἰνίγμα*, [*ainigma*] *oratio verborum involueris testa*: A Riddle, or dark Saying, derived from *αἰνίσσω*, [*ainitto*] *obscurè loquor, aut rem involucris tego*, to speak obscurely, or to hide a thing in dark Sayings: But it is rather derived from *αἶνος*, [*ainos*] which (*inter alia*) denotes a Saying worthy of Praise and Admiration.

Ænigma is a kind of an Allegory, differing only in Obscurity; and may not unfitly be compared to a deep Mine, the obtaining of the Metal whereof requires deep digging; or to a dark Night, whose Stars are hid with thick Clouds.

If there be a singular Obscurity in a Trope continued, it is called an *Ænigma*, for that it renders a Question obscure, or a Speech knotty, and, as it were, wrapped in: Or,

It is a Sentence, or Form of Speech, whereof for the Darkeness, the Sence may hardly be gathered.

Ænigma obscuris latitat sententia verbis.

Farnaby.

Filiolas

The Mystery

*Filiolas Cadmi profert Nilotis arundo,
Quas ferit è Cnidio distillans sepia nodo.*

In English thus :

*Cadmus his Daughters fram'd Nilotis Quill,
Whilst Sepia doth from Cnidian Knot distill.
i.e. He writes Love-Letters in Greek.*

Explained thus :

Cadmus being the first Finder out of divers of the Greek Letters, they are by a Metonymy of the Efficient, called his Daughters : And *Cadmus's* Daughters here, by a Catachrestical Metaphor, signifieth the Greek Letters.

Nilotis's Quill fram'd Greek Letters, for *Nilotis's* Pen, &c. by a Metonymy of the Matter.

Nilus is the Name of a River in Egypt ; by the Sides whereof Reeds grow ; which are here called *Nilotis's* Quill, by a Catachrestical Metaphor : Also *Sepia*, a Fish, whose Blood is as black as Ink ; also black Liquor, &c. here put for Ink, by *Synecdoche Speciei*, or a Metaphor.

Cnidus, a City, where *Venus* the Goddess of Love was worshipped ; here put for *Venus*, by *Antonomasia*, or *Synecdoche Generis* ; and *Venus*, for Love, by a Metonymy of the Efficient.

*Mitto tibi a Lunam, b Solem simul & canis c iram,
Qua reddas antè, dulcis amice ; precor.*

a ☾. b ☼. c R.

id est, ex Cordete saluto.

a Auri b Sacra c fames mortalia d pectora perdit.

a Aurum, pro aureis nummis, per Metonymiam Materie.

b Sacrum, pro exsecrando, per Ironiam, seu Antiphrasim.

c Fames, pro Desiderio, per Metaphoram.

d Pectus, pro homine, per Synecdochen partis.

Quid hoc esse censes ?

Non ego de toto mihi corpore vendico vires,

At Capitis pugnâ nulli certare recuso ;

Grande mihi Caput est, totum quoque pondus in ipso.

Malleus est Fabrilis.

Dic

*Dic quibus in terris & eris mihi magnus Apollo,
Tres pateat cæli spatium non amplius ulnas.*

Quid hoc esse existimas ?

Sum nondum dirâ confectus morte, sepultus

Haud urnâ, haud saxum, non humus ulla tegit :

Et loquor, & sapio, & vitalibus abdicor auris,

Meque capit vivus, meque vehit tumulus.

*Hic medus nihil nobis facesset negotii amplius, si Jona
historiam diligenter excusserimus. & cum hoc Ænigmatē
contulerimus : Is enim ex ventre Orca (piscis) seu, ut
ipse existimavit, ex medio Orca hoc sibi epitaphium verē
ponere potuisset.*

English Examples of Ænigma.

I consume my Mother that bare me, I eat up my
Nurse that fed me ; then I die, leaving them all
blind that saw me.

This is meant of the Flame of a Candle ; which,
when it hath consumed both Wax and Wick, goes
out, leaving them in the dark that saw it.

Ten thousand Children beautiful of this my Body
bred,

Both Sons and Daughters finely deck'd ; I live,
and they are dead.

My Sons were put to extream Death, by such as
lov'd them well ;

My Daughters dy'd in extream Age ; but where
I cannot tell.

By the Mother, understand a Tree ; by the Sons
and Daughters, understand the Fruit and Leaves ;
by the Sons being put to death by such as lov'd them
well, understand those that gather'd and eat the
Fruit ; by the Daughters Death in Age, understand
the Leaves falling off by the returning of the Sap to
the Root in Autumn, &c.

Anatomy of Wonders great I speak, and yet am
dead ;

Men suck sweet Juice from these black Veins
which Mother Wisdom bred.

By

By Anatomy of Wonders, &c. understand a Book, by the sweet Juice, Instruction; and by the black Veins, the Letters and Lines in the Book.

An Arithmetical Ænigma.

Suppose 30 Malefactors, viz. 15. *English* Men and 15 *Turks*, are adjudged to be executed for Piracy, and that the Sheriff hath (after this Sentence) power given him to execute every Ninth Man; I demand how he may place them in such Order and Rank, as that he may execute all the *Turks*, and preserve the *Englishmen*?

Let him place them by this Verse following: And for that he would save the *English*, let him begin with them; for that o is the first Vowel mentioned here, let him place or rank four of the *Englishmen*, it being the fourth Vowel, &c.

Let o signifie the *Englishman*, and i the *Turk*,
Populcam Virgam mater Regina tenebat.

4.5.2.1. 3. 1. 1.2. 2.3.1. 1.2.1.

-----000011111001000101100111011001----

But if the Sheriff had been to have executed every Tenth Man,

He should place them by this Verse;

Rex Paphi cum Gente bonâ dat signa Serena.

2. 1. 3. 5. 2. 2. 4.1. 1. 3. 1. 2. 2. 1.

-----001000111110011000010111011001----

But if the Sheriff were to execute every 2. 3. or any Number of the Men between Two and Sixteen, I shall (since Art is silent herein) insert a mechanical way for the ready performing the same; and shall give one Precedent; which followed (*mutatis mutandis*) will lead to the Accomplishment of your Desire in any the rest of these Questions, viz.

Suppose the Sheriff had been to have executed every Fifth Man: First, represent the 30 Malefactors by 30 Cyphers, or what Characters you please, then cancel with your Pen every Fifth of them, till you have cancelled half of them; then have you the direct

direct Order of placing the Men before your Eye : For the Cyphers or Characters cancell'd represent the *Turks* to be executed; and the other uncancell'd, those that are to escape.

Scriptural Examples of Ænigma.

Gen. 40. and 41. Chap. The Dreams and Visions there of *Pharaoh's* chief Butler and chief Baker, as likewise *Pharaoh's* own Dreams, were Ænigmatical : The Significations whereof were expounded by the Spirit of Wisdom and Revelation in *Joseph*; as appears by *Gen. 40. 12, 13, 18, 19. Gen. 41. 26, 27, &c.*

Dan. 4. 10, 11, &c. We have *Nebuchadnezzar's* Vision, which is also Ænigmatical.

Thus were the Visions of mine Head in my Bed : I saw, and behold a Tree in the midst of the Earth, and the Height thereof was great ; the Tree grew, and was strong, and the Height thereof reach'd unto Heaven, and the Sight thereof unto the Ends of the Earth ; the Leaves thereof were fair, and the Fruit thereof much, and it was Meat for all : The Beasts of the Field had shadow under it, and the Fowls of the Heaven dwelt in the Boughs thereof, &c. Which, *Daniel*, by the Spirit of the Lord, opens in the same Chapter.

In *Judges 14. 14.* We have *Sampson's* Riddle ; Out of the Eater came forth Meat ; and out of the Strong, Sweetness.

Isaiah 11. 1, 2. And there shall come forth a Rod out of the Stem of *Jesse*, and a Branch shall grow out of his Roots ; and the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Might, &c.

See *Ezek. 17. 2. and 26. Chap.* of the *Proverbs*, and divers other Chapters in that Book ; you shall find divers Riddles and dark Sayings, and the same opened and explain'd, in the Demonstration of the same Spirit of Wisdom they were proposed.

Figures of a Word. [See Pag. 5. and 6.]

EPizeuxis, Ἐπίζευξις, *Adjunctio*, a joining together of the same Word or Sound : derived from ἐπιζεύωμι, [*epizeugnumi*] *conjungo*, to join together.

Epizeuxis is a Figure of a Word, whereby a Word is geminated and repeated by way of *Emphasis*, and usually without *Interposition* of any other Word : Or, it is the *Repetition* of the same Word or Sound likewise, when one or more Words intervene by *Parenthesis*.

This Figure serves to the *Emphatical* setting forth of the *Vehemency* of the *Affections* and *Passions* of the *Mind*.

Farnaby.

Ejusdem fit Epizeuxis repetitio vocis :

Ah Corydon, Corydon ; me, me ; bella, horrida bella,

Talis amor Daphnim (qualis cum fessa juvencam.

Per nemora atque altos querendo bucula lucos, &c.)

Talis amor teneat, nec sit mihi cura mederi.

This Figure is twofold, viz.

- | | | |
|--------------------------|----------------------------|------------------|
| 1. In part of
a Word, | } 1. In the Be-
ginning | } of a Sentence. |
| which is | | |
| 2. In a whole Word | 2. In the End | |

In part of a Word in the Beginning of a Sentence : as,

O utinam possem populos reparare paternis

Artibus, atque animos formatae infundere terrae !

2. In a Part of a Word in the End of a Sentence : as,

Titus Annius ad illam pestem comprimendam, extinguendam, funditus delendam natus esse videtur.

2. In a whole Word : as,

Ipsa sonat arbusta, Deus, Deus ille, Menalca,

Si, nisi quæ facie poterit te digna videri,

Nulla

Nulla futura tua est, nulla futura tua est.
Excitate, excitate eum, si potestis, ab inferis.

English Examples of Epizeuxis.

Thus Cicero to Anthony :

Thou, thou, Anthony, gavest Cause of Civil War
 to Caesar, willing to turn all upside down. Thus
 Virgil :

Ah Corydon, Corydon, what Madness hath thee mo-
 ved ?

O let not, let not from you be poured upon me
 Destruction.

It is not (believe me) it is not Wisdom, to ha-
 zard our Salvation upon so weak Ground as a Man's
 Opinion.

Terrors, Terrors upon Terrors laid hold on me.

Scriptural Examples.

Isa. 51. 9. Awake, awake, put on Strength, Oh
 Arm of the Lord, &c.

Matth. 23. 37. Oh Jerusalem, Jerusalem, thou that
 killest the Prophets, &c. There the Word is Gemi-
 nated, to express the Ardency of the Speaker's Af-
 fections.

Isa. 52. 1. Awake, Awake, put on thy Strength,
 O Zion, &c. See *Isa. 51. 17. 12. 38. 19. 40. 1.*
Judges 5. 12.

Ezek. 21. 9. 27. A Sword, a Sword is sharpen-
 ed, &c.

I will overturn, overturn, overturn it, &c. i. e. I
 will certainly overturn it.

Thus David bewaileth the Death of his Son *Ab-
 salom*, in *1 Sam. 18. 33.* O my Son *Absalom* ; my
 Son, my Son *Absalom* : would God I had died for
 thee, O *Absalom*, my Son, my Son.

This you may find somerimes by way of Amplification ; as, *Psalm* 145. 18. The Lord is nigh to all that call upon him, even to all that call upon him in Truth. So *Psalm* 68. 12. and *Joel* 3. 14.

And somerimes also by way of Transition ; as, *Hos.* 2. 21. I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, &c.

Anadiplosis, Ἀναδιπλωσις, Reduplicatio, Reduplicatio, or Redoubling, derived from ἀνα, *re*, a-gain, and διπλω, [*diploo*] *duplico*, to double.

A Figure, whereby the last Word or Sound of the first Clause is repeated in the beginning of the next.

Farnaby. *Est Anadiplosis quoties ex fine prioris Membri, Principio fit dictio prima sequentis.*

*Pierides, vos hac facietis maxima Gallo :
Gallo, cujus amor tantum mihi crescit in horas.
Spectatum veniunt, veniunt spectentur ut ipsi.*

English Examples.

With Death, Death must be recompensed.
On Mischief, Mischief shall be heaped.

Let us at any rate buy the Truth ; Truth will make us no Losers.

Prize Wisdom ; Wisdom is a Jewel too precious to be slighted.

Scriptural Examples of Anadiplosis.

Isa. 30. 9. This is a rebellious People, lying Children, Children that will not hear the Law of the Lord.

Deut. 8. 7. For the Lord thy God bringeth thee into a Land, a Land of Brooks of Water, &c.

Rom.

Rom. 14. 8. If we live, we live unto the Lord ; if we die, we die unto the Lord, &c.

Psaln 48. 8. As we have heard, so have we seen the City of our God ; God will establish it, &c.

See Psalm 122. 2, 3. Our Feet shall stand with in thy Gates, O Jerusalem ; Jerusalem is builded as a City. See the 5th Verse of the same Psalm.

Psaln 145. 11. Jer. 2. 11, 12, 13. Luke 7. 31, 32.

Psaln 9. 8, &c.

Climax, *καλμαξ*, Gradatio, Gradation, or climbing by Steps, derived from *κλινω*, [*clino*] *inclino*, *declino*, to bend toward, or incline to ; for that its Ascending is rising upwards, and its Descending, declining, or turning away.

Gradation is a kind of *Anadiplosis*, by degrees making the last Word a Step to a further Meaning.

It is a Figure, when a gradual Progress is used in the Site or placing of the same Word : Or,

When the succeeding Clauses of a Sentence transcend each other by divers Degrees, or Steps of the same Sound.

Continuâ serie est repetita Gradatio Climax. Farnaby.

Quod libet, id licet his ; & quod licet, id satis audent.

Quodque audent faciunt, faciunt quodcunque molestum est.

Mars videt hanc, visâque cupio, potiturque cupitâ.

Nec verò se populum solum, sed Senatui commisit : nec Senatus modò, sed etiam publicis præsidiis & armis : nec his tantùm, sed ejus potestati, cui Senatus totam Rempub. commisit.

Pulchrum est bene dicere, pulchrius bene sentire, pulcherrimum bene facere.

English Examples of Gradation.

His Arms no oftener gave Blows, than the Blows gave Wounds, than the Wounds gave Death.

Your Words are full of Cunning, your Cunning of Promises, your Promises of Wind.

A young Man of great Beauty, beautified with great Honour, honoured with great Valour.

You could not enjoy your Good without Government, no Government without a Magistrate, no Magistrate without Obedience, and no Obedience where every one upon his private Passion interprets the Ruler's Actions.

Out of Idleness comes Lust; out of Lust, Impudence; out of Impudence, a Contempt of what is good.

Scriptural Examples.

Matth. 10. 40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

Rom. 5. 3, 4, 5. Knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope, &c.

2 Pet. 1. 5, 7. Add to your Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness, Love.

1 Cor. 11. 3. The Head of every Man is Christ, and the Head of the Woman is the Man, and the Head of Christ is God, &c.

Rom. 8. 30. Whom he predestinated, them also he called; and whom he called, them also he justified; and whom he justified, them also he glorified.

See *Rom.* 10. 14, 15.

1 Cor. 3. 21, 22. All are yours, you are Christ's, and Christ is God's.

Anaphora, *Ἀναφορά*, Relatio, Relation, or a bringing of the same again, derived from *ἀναφέρω*, [anaphero] refero, to bring again or rehearse.

It is the Repetition of a Word of Importance and effectual Signification: Or,

It is a Figure where several Clauses of a Sentence are begun with the same Word or Sound.

Diversis membris frontem dat Anaphora eandem.

Ter conatus ibi collo dare brachia circum;

Ter frustra comprênsa manus effugit imago.

Tu pugnare potes, mihi sacri est consilii vis:

Tu vires sine mente geris, mihi cura futuri est.

Sic oculos, sic ille manus, sic ora movebat.

English Examples.

You, whom Vertue hath made the Princess of Felicity, be not the Minister of Ruin; You, whom my Choice hath made the Load-Star of all my Sublunary Comfort, be not the Rock of my Shipwrack.

An Example of Cicero in the Praise of Pompey.

A Witness is *Italy*, which *Lucius Sylla* being Victor, confess'd; was by this Man's Counsel delivered: A Witness is *Africa*, which being oppressed with great Armies of Enemies, flowed with the Blood of slain Men: A Witness is *France*, through which a Way was made with great Slaughter of *Frenchmen*, for our Armies into *Spain*: A Witness is *Spain*, which hath very often seen, that by this Man many Enemies had been overcome and vanquished.

Scriptural Examples of Anaphora.

Psalms 29. 4, 5. The Voice of the Lord is powerful; the Voice of the Lord is full of Majesty.

The Voice of the Lord breaketh the Cedar, &c.

Jer. 8. 2. Whom they loved, whom they served, whom they ran after, whom they sought, whom they worshipped, &c.

1 Cor. 1. 20. Where is the Wise? Where is the Scribe? Where is the Disputer of this World, &c.

Psalms 118. 8, 9. Better it is to trust in the Lord, than to put Confidence in Man; better it is to trust in the Lord, than to put Confidence in Princes, &c.

Jer. 50. 35, 36, 37. A Sword is upon the Chaldeans, &c. a Sword is upon the Lyers, &c. a Sword is upon her mighty Men, &c.

See *Rom.* 8. 38. *Psalms* 27. 1. 118. 2, 4. 124. 1, 2. 148. 1, 2, 3. 150. 1. *Ezek.* 27. 12. 15. *Rom.* 1. 22, 23. *Amos* 1. 3, 6, 9.

Epistrophe, Ἐπιστροφή, *Conversio*, *Conversion*, or turning to the same Sound; or a change of Course, derived from ἐπί, [*epi*] *prope*, near to, and στρέω, [*strephe*] *verto*, to turn, or change.

It is a Repetition of the Word or Sound in the Ends of divers Members of a Sentence.

see Homero-
rejection.

A Figure, when divers Sentences end alike; or when divers Clauses end with the same Word or Words.

Parnaby.

Complures clausus concludit Epistrophe eodem.

Dicto: Credo mihi, si te quoque pontus haberet.

Tu sequerer conjux, & me quoque pontus haberet.

Surgamus solet esse gravis cantantibus umbra:

Juniperi gravis umbra: nocent & frugibus umbrae.

English

English Examples.

Ambition seeks to be next to the best; after that, to be equal with the best; then, to be chief, and above the best.

Where the Richness did invite the Eyes, the Fashion did entertain the Eyes, and the Device did teach the Eyes.

We are born to Sorrow, pass our time in Sorrow, end our Days in Sorrow.

Either arm their Lives, or take away their Lives.

Since the time that Concord was taken from the City, Liberty was taken away, Fidelity was taken away, Friendship was taken away.

Scriptural Examples of Epistrophe.

1 Cor. 13. 11. When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child.

Psalms 115. 9, 10, 11. O Israel, trust in the Lord: he is their Help and Shield: O House of Aaron, trust in the Lord, he is their Help and their Shield: Ye that fear the Lord, trust in the Lord, he is their Help and their Shield.

Matth. 7. 22. Have we not prophesied in thy Name? Have we not cast out Devils in thy Name, and done Miracles in thy Name?

2 Cor. 11. 22. Are they Hebrews? so am I: Are they Israelites? so am I: Are they the Seed of Abraham? so am I.

See Joel 2. 26, 27. Ezek. 33. 25, 26, 27. Ezek. 36. 23, 24, 25, &c. Amos 4. 6, 8, &c. Hag. 2. 8, 9. Lam. 3. 41, &c.

Symploce, Συμπλοκή, Complexio, Complicatio, an Agreement of Words in a Sentence or Complication or Folding together, derived from συμπλέω, [symploco] Complico, Connecto, to wrap or couple together.

Symploce,

Symploce is the joining together of *Anaphora* and *Epistrophe*.

A Figure, when several Sentences or Clauses of Sentences have the same Beginning and the same Ending: Or, when all our Beginnings and our Endings are alike.

Symploce eas jungit complexa utramque figuram.

Quam bene, Caune, tuo poteram nurus esse parenti?

Quam bene, Caune, meo poteras gener esse parenti?

English Examples.

An Example of *Cicero*.

Him would you Pardon and Acquit by your Sentence, whom the Senate hath Condemned, whom the People of *Rome* have condemned, whom all Men have condemned.

O cruel Death, why hast thou taken away my Choice, my dear Choice, my dearest and most beloved Choice, and hid her in the Dark, where I cannot find her?

Can the Host of Heaven help me? can Angels help me? can these inferiour Creatures help me?

Scriptural Examples of Symploce.

Psalms 47. 6. Sing praises to our God, sing praises: sing praises to our King, sing praises.

Psalms 118. 2, 3, 4. Let *Israel* now say, that his Mercy endureth for ever; let the House of *Aaron* now say, that his Mercy endureth for ever, &c.

Rom. 14. 8. Whether we live, we live unto the Lord; whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's.

See *Psalms* 136. 1, 2, 3. *Jer.* 9. 23. *1 Cor.* 12. 4, 5, 6. *1 Cor.* 14. 15. *2 Cor.* 9. 6, &c.

Epanalepsis *Επαναληψις*, Resumptio; a taking back; derived from *ἐπι*, [*epi*] after, *ἀνα*, [*ana*] again, *λαμβάνω*, [*lambano*] accipio, to take; from whence *ἁψις*, [*lepsis*] acceptio, a Taking,

Epanalepsis is the same in one Sentence, which Symploce is in several.

A Figure, when (for Elegancies sake) a Sentence is begun and ended with the same Word or Sound.

Incipit & voce exit Epanalepsis eadem.

Pauper amet cautè, timeat maledicere pauper.

Una dies aperit, conficit una dies.

Vidimus tuam victoriam praeliorum exitu terminatam; gladium vaginâ vacuum non vidimus.

English Examples.

Severe to his Servants, to his Children severe.

His Superiour in Means, his Place is superiour.

In Sorrow was I born, and must die in Sorrow.

Unkindness mov'd me; and what can so trouble me, or rack my Thoughts, as Unkindness?

At Midnight I went out of my House, and returned again at Midnight.

Scriptural Examples of Epanalepsis.

Phil. 4. 4. Rejoyce in the Lord always; and again I say, Rejoyce.

2 Kings 18. 33. My Son Absalom, my Son, &c.

1 Cor. 3. 21, 22. All things are yours, &c. Where things present, or things to come, all are yours.

See *2 Cor. 4. 3.* *Psalms 8. 1, 9.* *Psalms 46. 1.* &c.

* Cùm per e-
adem recur-
rimus, verba
inverso ordine
relegentes.
When we
return back
again by the
same Words,
reading a-
gain the
Word in a
clean contra-
ry sence.

EPanodos, *Επανόδος*, * *Regressio*, Regression; or turn-
ing back, derived from *ἐπί*, [*epi*] again, and
ἀνόδος, [*anodos*] *Ascensus*, and ascending or climbing
up; and which is derived from *ἀν*, [*ano*] *sursum*,
upwards, and *ὁδός*, [*hodos*] *via*, a way.

Epanodos is a Figure, whereby the like Sound is
repeated in the Beginning and Ending of divers
Sentences, (an *Anadiplosis* intervening;) or,

When the Words of a Sentence are turned upside
down; or, as I may say, repeated backward; the
same Sound being repeated in the Beginning and
Middle, in the Middle and End.

Farnaby.

Prima velut mediis, mediis ita Epanodos ima
Consona dat repetens: Crudelis tu quoque mater.

Crudelis mater magis, an puer improbus ille?
Improbis ille puer, crudelis tu quoque mater.

Thus in English;

Whether the worst, the Child accurst,
Or else the cruel Mother?

The Mother worst, the Child accurst,
As bad the one as th' other.

Nec sine sole suo lux, nec sine luce sua Sol.

Eloquentia non ex Artificio, sed Artificium ex Elo-
quentia natum.

Hermogenes inter pueros Senex, inter Senes puer.

Men venture Lives to conquer; the conquers
Lives without venturing, &c.

Parthenia desir'd, above all things, to have *Arga-*
lus: *Argalus* fear'd nothing but to miss *Parthenia*.

Terence.

I never saw a Fray more unequally made, than
that which was between us this Day; I with bear-
ing the Blows, and he with giving them, till we
were both weary.

Account it not a Purse for Treasure, but as a Treasure it self worthy to be pursed up, &c.

Unlawful Desires are punish'd after the Effect of enjoying; but impossible Desires are punish'd in the Desire it self.

Shew'd such Fury in his Force, such Stay in his Fury.

Scriptural Examples.

Isa. 5. 9. Woe unto them, who call Good Evil; and Evil Good; who put Darkness for Light, and Light for Darkness.

2 Cor. 2. 15, 16. For we are unto God a sweet Savour of Christ, in them that are saved, and in them that perish: To the one we are the Savour of Death unto Death; and to the other, the Savour of Life unto Life.

John 8. 47. He that is of God, heareth God's Word; ye therefore hear it not, because ye are not of God.

Ezek. 35. 6. I will prepare thee unto Blood, and Blood shall pursue thee: Except thou hate Blood, even Blood shall pursue thee.

See *Rom.* 7. 19. *Gal.* 2. 16. *Ezek.* 7. 6, 7. *2 Cor.* 2. 10. *Psalms* 114. 3, 4, 5, 6. *Ezek.* 32. 16. *2 Thes.* 2. 4, &c.

P*aranomasia*, παρανομασία, *Agnominatio*, Agnomination, or Likeness of Words; derived from *para*, [para] which in Composition signifies *amiss*, or with some Alteration, and *ονομα*, [onoma] *nomen*, a Name: Or, from *παρανομαζω*, [paranomazo] *agnomino*, to change or allude to a Name or Word.

Agnomination is a pleasant Sound of Words, or small change of Names: Or, it is a pleasant Touch of the same Letter, Syllable or Word, with a different Meaning.

A Figure, when by the Change of one Letter or Syllable of a Word, the Signification thereof is also changed.

Voce

* Cùm per e-
adem recur-
rimus, verba
inverso ordine
relegentes.
When we
return back
again by the
same Words,
reading a-
gain the
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See *Rom.* 7. 19. *Gal.* 2. 16. *Ezek.* 7. 6, 7. *2 Cor.* 2. 10. *Pfalm* 114. 3, 4, 5, 6. *Ezek.* 32. 16. *2 Thef.* 2. 4, &c.

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A Figure, when by the Change of one Letter or Syllable of a Word, the Signification thereof is alfo changed.

Voce

Farnaby.

*Voce parum mutata alludit Significatum.**Paronomasia ; tu prædo, non prætor.**Agnominatio dicitur quæ fiat Similitudine aliqua vocum & vicinitate quasi verborum.*

That is *Agnomination* which is made by any Resemblance, and, as it were, by the Neighbourhood and Nighness of Words.

*Quis Locus aut Lacus ? ---- Ab aratore orator.**Non emissus ex urbe, sed immissus in urbem esse videtur.**Video me à te circumveniri, non conveniri.**Inceptum est amentium, haud amantium.**Tibi parata erunt verba, huic verbera.**Nata solo, suscepta solo, patre edita cælo.**In stadio & studio virtutis. ---- Ab Exordio ad Exordium.**English Examples.*

Be sure of his Sword, before you trust him of his Word.

Wine is the Blood of the Vine.

Hardly any Treason is guided by Reason.

Friends turned Fiends.

You are like to have but a bare Gain out of this Bargain.

So fine a Landerer should not be a Slanderer.

Bolder in a Buttery than in a Battery.

A fit Witness, a fit Witless.

She went away Repining, but not Repenting.

Alas! What can Saying make them believe, whom Seeing cannot persuade?

This is no stumbling, but plain tumbling.

Such Errors will cause Terrors.

Scriptural Examples.

1 Cor. 10. 3. Though we walk in the flesh, yet we do not war after the flesh.

2 Cor.

2 Cor. 8. 9. As unknown, and yet known, &c.

Psaln 21. 7. In te confisi, nunquam confusi.

See Isa. 5. 7.

Rom. 2. 1. In quo alium damnas, teipsum condemnas.

See 2 Cor. 5. 8, 9.

Matth. 8. 22. Let the Dead bury the Dead, &c.

Antanacclasis, Ἀντανάκλασις, Reciprocatio, Reciprocation or bearing back, derived from ἀντανάκλασις, [antanacclao,] reciproco, refringo, to go back, or bear back.

It is a various Signification of the same Word.

A Figure, when the same Word is repeated in a diverse, if not in a contrary Signification : It is also a Retreat to the Matter at the End of a long Parenthesis.

————— *Amari*
Me juvat Antanacclasi erit, si nil sit amari.
Veniam, si Senatus det veniam.

English Examples.

Care for those things in your Youth, which may in Old Age discharge you of Care.

Care, in the first place, signifies to provide ; in the last, the Sollicitude and Anxiety of the Mind.

In thy Youth learn some Craft, that in thy Old Age thou mayst get thy Living without Craft.

Craft, in the first place, signifies Science or Occupation ; in the second, Deceit or Subtlety.

Shall that Heart (which does not only feel them, but hath all Motion of his Life placed in them,)

* shall that Heart, I say, &c.

Scriptural Examples of Antanacclasis.

Matth. 22. 29. I will not drink henceforth of this Fruit of the Vine, until that day I drink it new

* Thus it is a Retreat at the End of a Parenthesis.

new with you in my Father's Kingdom, &c.

Here the first Word (Drink) hath a Literal or Proper Signification ; but the latter, a Metaphorical Acceptation, concerning their Participation together of the Joys of Heaven.

John 1. 10. The world was made by him, and the world knew him not, &c.

The former Word (*World*) notes the whole Universe ; the latter, the unbelieving Men who are of the World.

Thus in *Matth.* 13. 33. Leaven signifies the Nature of the Gospel ; and in *Matth.* 16. 6. 12. 7, 8. sinful Corruption.

Matth. 8. 22. Let the Dead bury their Dead, &c.

See *Matth.* 10. 39. *Luke* 6. 26, &c. *John* 4. 13, 14. *Isa.* 59. 18.

PLOCE, πλοκή, *Nexus, Contextus*, binding together, or a Continuation without Interruption ; derived from πλέω, [*pleco*] *necto*, to knit or bind together.

A Figure, when a Word, by way of Emphasis, is so repeated, that it denotes not only the Thing signified, but the Equality of the Thing.

Hereby the proper Name of any Man well known, signifies the Nature and permanent Quality of the Man whose Name it is.

Farnaby. *Est Ploce : Corydon, Corydon est tempore ab illo.*

Hic Consul est verè Consul.

Talis mater erat si modò mater erat.

Tot homines adfuêrunt, modò homines fuêrunt.

English Examples of a Ploce.

Josephus, speaking of our Saviour, saith, There was a Man called *Jesus*, if it be lawful to call him a Man.

Bread

Bread is Bread indeed to a hungry Stomach.

In that Victory *Cæsar* was *Cæsar*, (i. e.) a serene Conquerour.

What Man is there living, but will pity such a Case, if he be a Man? The last Word (Man) imports, that Humanity or Compassion proper to Man's Nature.

Physician heal thy self, if thou art a Physician. (i. e.) if thou hast the Skill and Science of Physick.

Scriptural Examples.

Gen. 27. 36. *Esau* speaking of his Brother *Jacob*, Is he not rightly called *Jacob*? For he hath supplanted me these two times.

Polyptoton, Πολύπτωτον, *Variatio casuum, aut multos casus habens*, Variation of Cases, a small change of the Termination, or Case; derived from πολύ, [poly] vario, variously, and πτώτων, [ptoton] cadens, falling out, which is derived from πτώ, [ptoo] cado, to fall.

Polyptoton is a Repetition of Words of the same Lineage, that differ only in Termination; and is made by changing (1.) the Mood, (2.) the Tense, (3.) the Person, (4.) the Case, (5.) the Degree, (6.) the Gender, (7.) the Number, (8.) the Part of Speech.

It is a kind of Gradation: For it is continued by its Degrees in Words unlike, as an *Anadiplosis* in like Words.

A Figure, when several Cases of the same Noun, and Tenses of the same Verb, are used in conjoined Clauses:

Esto Polyptoton, vario si dictio casu

Farnaby.

Conscnet: arma armis, pede pes, densusq; viro vir.

Ense minax ensis, pede pes, & cuspide cuspis.

The Mystery

In Sym-
ploc.

Cedere jussit aquam, jussa recessit aqua.

Labor labori laborem adfert.

Quid facies facies Veneris cum veneris ante?

Ne sedeas, sed eas : ne pereas per eas.

English Examples.

He's faulty using of our Faults.

Exceedingly exceeding.

Sometimes the same Word in several Cases ; as,
for fear, conceal'd his Fear.

Sometimes the same Adjective in several Comparisons.

Much may be said in my Defence, much more for Love, and most of all, for that incomparable Creature, who hath joined me and Love together.

Scriptural Examples of a Polypoton.

Ghn. 50. 24. The Lord, when he visiteth, in visiting will visit you.

Rom. 11. 36. For of him, and through him, and to him are all things, &c.

Eccles. 12. 8. Vanity of Vanities, all is Vanity.

Gal. 2. 19. For I through the Law am dead to the Law, &c.

Dan. 2. 37. Thou, O King, art a King of Kings, &c.

John 3. 13. No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven. *1 John* 1. 1. *1 Cor.* 9. 22.

1 John 3. 7. He that doth righteousness, is righteous as he is righteous.

See *2 Tim.* 3. 13. *Hebr.* 6. 14. *John* 17. 25. *Isaiah* 24. 16. *Hosea* 10. 1. *Micah* 2. 4, &c. *Isa.* 19. 2.

Hypotyposis, ὑποτύπωσις, Representatio, Representatio, is derived from ὑποτύπω, [hypotypoo] represento, per figuram demonstro, to represent, or by Figure to delineate, or draw the lively Effigies of a thing.

Hypotyposis is a representing of a thing to the Eye of the Understanding, so that it may seem rather to be felt or enjoy'd, than spoken of and expressed.

A Figure, when a whole matter is expressed so particularly, and in order, that it seems to be represented unto ocular Inspection: Or, when the whole Image and Proportion of things is as it were painted out in Words.

Res, loca, personas, a affectus, b tempora, gesta, Exprimit, ante oculis quasi subjicit c Hypotyposis.

Farnaby.
a See Pa. h.
p. 11.
b See Chro.
nogra. 111.
c See Dia.
17. 150.

Convivii luxuriosi Descriptio.

Videbar videri alios intrantes, alios verò exeuntes; quosdam ex vino vacillantes, quosdam hesternâ potatione oscitantes: versatur inter hos Gallus, unguentis oblitus; redimitus coronis: humus erat immunda, lutulenta vino, coronis languidulis, & spinis cooperta piscium.
Quid plus videret, qui intrâisset?

English Examples of Hypotyposis.

There were Hills which garnished their proud Heights with Trees; humble Valleys, whose low Estate seemed comforted with refreshing of Silver Rivers; Meadows enamel'd with all sorts of E, e-pleasing Flowers; Thickets, which being lined with most pleasant Shade, were witnessed so to by the chearful Disposition of many well-tuned Birds; each Pasture stored with Sheep feeding with sober Security, while the pretty Lambs,

with bleating Oratory, craved the Dams comfort ; Here a Shepherd's Boy piping, as though he should never be old ; There a young Shepherdess knitting, and withal fingering, and her Hands kept time with her Voice's Musick : A Shew as it were of an incomparable Solitariness, and of a civil Wildness.

It is a Place, which now humbling it self in fallowed Plains, now proud in well-husbanded Hills, marries barren Woods to cultivated Valleys, and joins near Gardens to delicious Fountains, &c.

Scriptural Examples of Hypotyposis.

Thus Apostacy and Rebellion is elegantly decyphered and characterized in

Isa. 5. 6. The whole Head is sick, and the whole Heart faint ; from the Sole of the Foot, even unto the Head, there is no Soundness in it ; but Wounds, and Bruises, and putrefying Sores, &c.

Others of Famine.

See Psalm
37, 35, 36.

Lam. 4. 8, 9, 10. They were more ruddy in body than Rubies, &c. Their Visage is blacker than a Coal: They are not known in the Streets: Their Skin cleaveth to their Bones: It is withered, it is become like a Stick.

See *Isa.* 1. 7, 8, 34. whole Chapter, and *Jer.* 4. 19, 20, &c. *Col.* 2. 14, 15.

P*aradiastole*, Παράδιαστολη, *Distinctio*, Distinction, noting of Difference, or a separating or disagreeing; derived from παράδιαστολον, [*paradiastello*] *disjungo, distinguo*, to disjoin or distinguish.

Paradiastole is a dilating or enlarging of a Matter by Interpretation.

A Figure, when we grant one thing, that we may deny another ; and tends to the dispersing of Clouds, and removing of Scruples in former Speeches ; and to the distinguishing of like or semblable things ; to which end the contrary unto the thing spoken of is sometimes added for Illustration sake.

*Explicat oppositum addens * Paradiastole : obumbrat. Farnaby.*
Virtutem fortuna ; tamen non obruit illam.

* It argues
 a Paralogism of the
 Consequent.

Fit magna mutatio loci, non ingenii.
Virtus premi, opprimi non potest. Vir bonus oppugnari potest pecuniâ, non expugnari.

Non enim furem, sed ereptorem : Non adulterum, sed expugnatorem pudicitiae : Non sacrilegum, sed, &c.

Sometimes we confess that which will not prejudice us ; and this is called *Parmologia*, Confession : as,

I grant, that they are resolute ; but it is in matters tending immediately to their own undoing.

Miseros etsi inimicas fovi, fateor, habetis ergo confidentem non reum.

English Examples of Paradiastole.

Truth may be blamed, but not ashamed. &c.

Being charged, that in a former Speech you have brought very light Reasons : You may answer,

If by [light] you mean *clear*, I am glad you see them.

If by [light] you mean *of no weight*, I am sorry you do not feel them, &c.

This Figure *Paradiastole*, is by some Learned Rhetoricians called a Faulty Term of Speech, opposing the Truth by false Terms and wrong Names : as,

In calling Drunkenness good Fellowship ; insatiable Avarice, good Husbandry ; Craft and Deceit, Wisdom and Policy.

Scriptural Examples.

2 Cor. 4. 8, 9. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.

1 Cor. 7. 10. And unto the married I command; yet not I, but the Lord, &c.

1 Cor. 4. 19. And I will know, not the speech of them that are puffed up; but the Power.

Antimetabole, Ἀντιμεταβολή, *Commutatio, Inversio*, a changing of Words by contraries; or a turning of Words in a Sentence upside down; derived from ἀντι, [*anti*] against, and μεταβάλλω, [*metaballo*] *inverto*, to invert, or turn upside down.

Antimetabole is a Sentence inverted, or turned back; or it is a Form of Speech which inverts a Sentence by the contrary, and is used frequently to confute by such Inversion.

A Figure, when Words in the same Sentence are repeated in a diverse Case or Person.

Fernaby.

*Opposita Antimetabole mutat dicta: Poëma
Est pictura loquens; mutum pictura poëma.*

In dominatu servitus, in servitute dominatus.

*Verè dici potest Magistratum esse legem loquentem,
legem autem mutum Magistratum.*

Ut novorum optima erunt maximè vetera, ita veterum maximè nova.

Inter viros fœmina, inter fœminas vir.

English Examples of Antimetabole.

Cicero.

Of Eloquent Men, Crassus is counted the most Learned Lawyer; and of Lawyers, Scævola most Eloquent.

Seeft

Seest not thou these Trophies erected in his Honour, and his Honour shining in these Trophies?

If any for love of Honour, or honour of Love, &c.

That as you are the Child of a Mother, so you may be the Mother of a Child.

They misliked what themselves did; and yet still did what themselves misliked.

If before he languish'd, because he could not obtain his desiring; he now lamented, because he could not desire the obtaining.

Just to exercise his Might, mighty to exercise his Justice.

Scriptural Examples.

2 Cor. 12. 14. The Children ought not to lay up for the Parents, but the Parents for the Children.

John 15. 16. Ye have not chosen me, but I have chosen you, &c.

Rom. 7. 19. The good that I would, I do not; but the evil that I would not, that do I.

1 Cor. 11. 8, 9. For the Man is not of the Woman, but the Woman of the Man: Neither was the Man created for the Woman, but the Woman for the Man.

Matth. 2. 27. The Sabbath was made for Man, not Man for the Sabbath.

Enantiosis, *Ἐναντιώσις*, Contentio, Contention, or Contrariety; derived from *ἐναντίος*, [*enantios*] *adversus vel oppositus*, opposite or contrary.

A Figure, when we speak that by a contrary, which we would have to be understood as it were by Affirmation.

*Librat in Antithetis contraria Enantiosis.
Alba ligustra cadunt, vaccinia nigra leguntur.*

Obsequium amicos, veritas odium parit.
Neque me pœnitent mortales inimicitias, amicitias sem-
piternus habere. Pro Posthumo.

English Examples of Enantiosis.

There was Strength against Nimbleness, Rage against Resolution, Pride against Nobleness.

He is a Swaggerer amongst quiet Men, but is quiet among Swaggerers. Earnest in idle things, idle in Matters of Earnestness. Where there is both *Antimetabole* for the turning the Sentence back, and *Contentio* respecting the Contrariety of things meant thereby.

Could not look on, nor would not look off.

Neither the one hurt her, nor the other help her.

Just without Partiality, Liberal without Profusion, Wise without Curiosity.

Love to a yielding Heart is a King; but to a resisting, a Tyrant. This is a Sentence with *Distinctio* & *Contentio*.

Scriptural Examples of Enantiosis.

Jam. 3. 10, 11. Out of the same Mouth proceedeth Blessing and Cursing: Doth a Fountain send forth at the same time sweet Water and bitter?

Rom. 2. 21, 22. Thou therefore that teachest another, teachest thou not thy self? Thou that preachest a Man should not steal, dost thou steal? Thou that sayest a Man should not commit Adultery, dost thou commit Adultery? &c.

Synœiosis, Συνοικίσις, Conciliatio, Reconciling or Agreement, or a joining together of things that differ; derived from συνοικέω, [synoikeio] familiarem reddo, to render familiar.

A Figure which teaches to conjoin divers things or Contraries, or to reconcile things that differ, and to repugn common Opinions with Reason;
 and

and is, when Contraries are attributed to the same thing.

Synœceiosis duo dat contraria eidem:

Farnaby.

Tam quod adest, desit, quàm quod non adsit avaro.

Æquè adest moderationi id quo fruitur, ac quo non fruitur.

English Examples.

The covetous and the prodigal are alike in fault; for neither of them knows to use their Wealth aright: They both abuse it, and both get Shame by it.

Gluttonous Feasting and starving Famine are both as one: For both weaken the Body, procure Sickness, and cause Death.

The covetous Man wants as well what he hath, as what he hath not.

A Dissembler studies to over-reach as well them that will trust him, as them that trust him not.

Scriptural Examples of Synœceiosis.

Prov. 11. 24. There is that scattereth, and yet encreaseth; and there is that withholdeth more than is meet, but ittendereth to Poverty.

Rom. 14. 5. One Man esteemeth one day above another: another esteemeth every day alike: let every Man be fully persuaded in his own mind.

Psalms 139. 12. Yea, the darkness hideth not from thee, but the Night shineth as the Day: the Darkness and the Light are both alike to thee.

Job 21. 33, &c. One dieth in his full strength, being wholly at ease and quiet: His Breasts are full of Milk, and his Bones are moistened with Marrow; and another dieth in the bitterness of his Soul, and never eateth with pleasure: They shall lie down alike in the dust, and the Worms shall cover them.

Eccles.

Eccles. 9. 2. All things come alike to all ; there is one Event to the righteous and to the Wicked, to the Good and to the Bad, to the clean, and to the unclean ; to him that sacrificeth, and him that sacrificeth not, &c.

O *Xymoron, ὀξύμωρον, Acute fatuum, aut stultè acutum, subtilly foolish ; derived from ὄξύ, [oxy] acutum, sharpness of Wit, and μωρόν, [moros] stultus, a Fool.*

It is a Sentence deliver'd with such Affectation of Wit, as renders it ridiculous.

A Figure, when the same thing is denied of its self; or when a contrary Epithet is added to any Word.

By this Figure, Contraries are acutely and discreetly reconciled or joined together ; whence it comes to pass, that at first sight that seems to be spoken foolishly, which afterwards is acknowledged to have been hidden under a notable and excellent Wittiness.

*Farnaby. Oxymoron iners erit ars, concordia discors.
Strenua nos exercet inertia.*

Avara luxuries. Id aliquid nihil est.

Vivum Cadaver. Innumeri numeri.

Cum tacent, clamant

Si tacent, satis dicunt.

Sapiens stultus, qui sapere sibi egregiè videtur.

Cum ratione insanit.

Vita minimè vitalis.

*Nunquam se minus otiosum esse, quàm cum otiosus ;
nec minus solum, quàm cum solus esset.*

English Examples.

If they are silent, they say enough.
That something is nothing.

A Man and no Man, seeing and not seeing, in the Light and not in the Light, with a Stone and no Stone, struck a Bird and no Bird, sitting and not sitting, upon a Tree and no Tree.

This is spoken of *Androgeus* the Eunuch; who being purblind, struck a Bat in the Twilight, with a Pumice-stone, sitting upon a Mustard-Tree.

A wanton Modesty. Proud Humility.
Knowing Ignorance. A numberless Number.

Scriptural Examples.

Job 22. 6. Thou hast stripped the naked of their cloathing. He that is naked, cannot be stripped or spoiled of his Cloaths; but the Word *naked*, here signifies *malè vestitum*, ill or poorly clad, &c.

Jer. 22. 19. He shall be buried with the Burial of an Ass, drawn and cast forth, &c. i. e. he shall have no Burial.

1 Tim. 5. 6. But she that liveth in pleasure, is dead while she liveth.

See *Acts* 5. 41, &c. *Isa.* 58. 10.

Ætiologia, *Ἀιτιολογία*, Cause redditio, a shewing of a reason, derived from *αιτιολογία*, [*aitiologeo*] *rationem reddo*, to render a Reason.

Ætiologia is a Figure, or Form of Speech, whereby the Orator or Speaker joineth Reason or Cause to a Proposition or Sentence uttered, as an authentic Seal thereunto.

Propositi reddit causas Ætiologia.

Sperne voluptates: Nocet emptæ dolore voluptas.

Intelligo quàm difficili scrupulósque verser loco.

Nam cum omnis arrogantia sit molesta, tum illa ingenui atque eloquentiæ molestissima. *Divin. in Ver.*

English Examples.

There are no Wiles more privy than those which are veiled over with the Diffimulation of Duty, and the custom of familiar Acquaintance : For thou mayest easily, by taking heed, shun an open Enemy ; but this hidden familiar Evil, doth not only appear, but also oppress, before thou shalt be able to foresee and espy it.

Cicero to
Archia.

Look what Wit or Eloquence I have, Judges, *Archias* may justly challenge it to himself : For he was the first and principal, that caused me to follow these manner of Studies.

In vain it is to water the Plant, the Root being perished.

Happy in wanting of little ; because not desirous of much.

The Errors in his Nature were excused, by reason of the greenness of his Youth.

His Heart being dissolved into Love, spake in Thoughts, as not having Language enough to express his Affection.

Scriptural Examples of Aetiologia.

Amos 1. 11. Thus saith the Lord, for three transgressions of *Edom*, and for four I will not spare him ; because he did pursue his Brother with the Sword, and did cast off all Pity, and his Anger did tear perpetually, and kept his Wrath for ever.

Psalms 18. 19. He brought me forth into a large Place : he delivered me, because he delighted in me.

Rom. 1. 20, 21. So that they are without excuse ; because that when they knew God, they glorified him not as God, neither were thankful, &c.

See in *Rom.* 3. 20. and 4. 14, 15, &c. 15. 16. 10. 11. *Prov.* 16. 26. and 25. 13.

Inversio,

INVERSIO, by the *Greeks* called *Antistrophe*, a turning upside down, derived from *verto*, to turn or change, and *in*, against.

Inversion is a Figure, whereby the Orator or Speaker reasons, or brings in a thing for himself, which was reported or alledged against him.

*Arguit allatam rem contra Inversio pro se :
Imò equidem ; neque enim si occidissem, sepelissem.*

Farnaby.

*Romulus in cœnâ parcius bibenti, dixit quidam, Rô-
mule, si istuc omnes faciunt, vinum vilius sit : Is re-
spondit ; Imò verò carum, si quantum quisque volet, bi-
bat : nam ego bibi quantum volui.*

In English thus :

Romulus drinking sparingly at Supper, one said unto him, If all Men did so, Wine would be cheaper than it is. To whom *Romulus* answer'd, Yea, but it would be rather dearer, if every one drank as much as he would : For I have drunk as much as I desire.

This Figure is of near Affinity unto *Metalepsis*, Mutation, which ancient Rhetoricians called a *Form of Speech*, whereby we turn back those things which are objected against us, to them which laid them to us.

Thus, when *Anthony* charged *Cicero*, that he was the Cause of the Civil War raised between *Pompeius* and *Cæsar* ; *Cicero* rebounded the same Accu- sation against *Anthony*, saying, Thou, *Marcus Anto- nius*, thou, I say, gavest to *Cæsar* (willing to turn all upside down) Cause to make War against thy Countrey.

Ser. prarab

Scriptural Examples.

Matth. 13. 16. 27. And he answered and said, It is not good to take the Childrens Bread and cast it to Dogs : But she said, Truth, Lord ; yet indeed the Dogs eat of the Crumbs which fall from their Masters Table. Then Jesus answered, and said unto her, O Woman, great is thy Faith, &c.

1 Kings 18. 17, 18. Thus, when *Ahab* charged *Elijah*, that it was he that troubled all *Israel* ; Nay, saith *Elijah*, it is not I that trouble *Israel* ; but thou and thy Father's House, in that ye have forsaken the Commandments of the Lord, that thou hast followed *Balaam*, &c.

P*rolepsis*, προληψις, *Occupatio*, *Anticipatio*, Occupation, or the Prevention of an Objection ; derived from προ, [*pro*] *præ*, before, and λαμβάνω, [*lambano*] *cipio*, *accipio*, to take or receive ; from whence λήψις, [*lepsis*] *acceptio*, a taking : Or, it is derived from προλαμβάνω, [*prolambano*] *anticipio*, to prevent.

• This is called a Figure of Speech between two.

* *Anticipation*, or the Prevention of an Objection, is a Figure, or Form of Speech, whereby the Orator or Speaker perceiving aforehand what might be objected against him., and hurt him as to what he is about to deliver, doth confute it before it be spoken ; or when we prevent any Objection, by framing an Answer ; or when we bring an Objection, and yield an Answer thereunto.

This Figure hath *Hypophora* and *Anthypophora* necessarily relating unto it.

Hypophora signifies an Objection ; it propounds an Objection, and is when the Speaker makes answer to his own Demand : as,

Isa. 37. 23. Whom hast thou reproached and blasphemed ? And against whom hast thou exalted thy Voice, and lifted up thine Eyes on high ? even against the holy one of *Israel*.

Rom. 6. 1, 2. Shall we continue in Sin that Grace may abound? God forbid.

Anthypophora signifies a contrary Illation, or Inference; and is, when an Objection is refuted or disproved by the Opposition of a contrary Sentence: as,

Matth. 21. 23, 24, 25. The chief Priests and the Elders of the People came unto Christ, as he was teaching, and said, By what authority dost thou these things? And Jesus answered, and said unto them, I will ask you one thing, which if ye tell me, I in likewise will tell you by what Authority I do these things: The Baptism of John, whence was it? from Heaven, or of Men, &c. And they reasoned with themselves, saying, If we shall say, from Heaven, he will say unto us, Why did ye not then believe him? But if we shall say, of Men, we fear the People, &c.

Anticipans, quæ quis valet objecisse Prolepsis.

Farnaby.

Diluit: Hic aliquis mihi dicat: cur ego amicum

Offendam in nugis? hæ nugæ seria ducent

In mala, derisum semel exceptumque sinistre.

Dicet aliquis; Hæc igitur est tua disciplina? sic tu instituis adolescentulos, &c. Prosopodæsis responsus: Ego si quis judices, hoc robore animi atque hac indole virtutis, &c.

English Examples of Anticipation.

Did I walk abroad to see my Delight? My Walking was the Delight it self.

He saw her alive; he was glad to see her alive.

He saw her weep; he was sorry to see her weep.

He heard her comfortable Speeches; nothing more Joyful.

Scrip-

Rom.

Scriptural Examples.

Rom. 9. 19, 20. Thou wilt say then unto me, Why doth he yet find fault? Who hath resisted his Will? Nay, but Oh Man, who art thou, &c.

Rom. 6. 15. What then? Shall we sin, because we are not under the Law, but under Grace? Where you have the Objection: The Answer whereunto is in these Words, God forbid.

1 Cor. 15. 35. Some Men will say, How are the Dead raised up? And with what Bodies shall they come? Thou Fool, that which thou sowest, is not quickened except it die, &c.

This must be noted, That the Objection is many times wanting, which must be wisely supplied by considering the Occasion, and the Answer of it: as,

1 Tim. 5. 11, 12. They will marry, having Condemnation: Now lest any might say, What, for Marrying? The Apostle answers here, No, for denying their first Faith.

Prov. 3. 9. Honour the Lord with thy Substance, &c.

Object. So I may beggar my self. But this Objection is prevented in the Words of the next Verse, So shall thy Barns be filled with Plenty, &c.

See the like in *Matth.* 6. 33, &c. See *Isa.* 49. 14, 15. *Matth.* 3. 9, &c.

But *Prolepsis* is also a Figure of Construction, and then it is defined, a certain summary Pronunciation of things; and it is made, when the Congregation, or the whole doth aptly agree with the Verb or Adjective; and then the Parts of the whole are reduced to the same Verb or Adjective, wherewith notwithstanding, they agree not.

Farnaby.

*Post totum partes capiet generale Prolepsis.
Procedunt castris hinc Acron, inde Quirinus:
Alterum in alterius mactatos sanguine cernam.*

Dua

Due aquila volavêrunt ; hæc ab oriente, illa ab occidente.

---- *Lavinâque, littora venit.*

Epitrope, Ἐπιτροπή, *Permissio*, Permission, derived from ἐπιτρέπω, [*epitrepo*] *permitto*, *concedo*, to permit or grant.

It is a suffering of a Deed.

A Figure, when we either Seriously or Ironical-ly permit a Thing, and yet object the Incon-veniency. This Ironical Permission imports as much as an earnest Prohibition, though the Words are otherwise.

Planè aut dissimulans permittit Epitrope factum. Farnaby.

1. *Permissio seria* ; ut, *tribuo Græcis literas, do mul-tarum artium disciplinam non adimo sermonis leporem, ingeniorum acumen, dicendi copiam : denique etiam, si qua sibi alia sumunt, non repugno testimoniorum re-ligionem & fidam nunquam ista natio coluit.*

2. *Permissio Ironica*, an Ironical Permission, is then, when it only seems to be a Permission, which yet on the contrary, is rather the highest Prohi-bition.

----- *Neque te teneo, neque dicta refello.*

I, sequere Italiam ventis : pete regna per undas.

I, fuge, sed poteris tutior esse domi.

Sit fur, sit sacrilegus, sit flagitiorum omnium vitio-rumque Princeps : at est bonus Imperator & fælix.

English Examples.

Simo in *Terence* seems by his Words very willing to permit his Son to intermarry with *Glycerie*, when in very deed he with all diligence endeavours to withdraw him from her.

H

Yes,

Yes, saith he, let him take her ; I wish him good of her ; let him go dwell and keep House with her.

Go, Fly ; but you may be safer at home.

Scriptural Examples of Epitrope.

Ecclef. 11. 9. Rejoice, O young Man, and let thy Heart cheer thee, &c. and walk in the ways of thy Heart, &c.

Rem. 2. 17. Behold, thou art called a Jew, and retest in the Law, and makest thy boast of God, &c.

Rev. 22. 11. He that is filthy, let him be filthy still.

Prov. 6. 10. Sleep a little, slumber a little, and fold thy hands together a little : But in the next Verse you have the Meaning most manifestly laid open, &c.

See *1 Cor.* 14. 38. *Judges* 10. 14. *Rom.* 9. 4, 5. *Gal.* 4. 14, 15. *Prov.* 6. 32. *1 Kings* 22. 15. *Isaiab* 29 1. *Jer.* 2. 28. *Amos* 4. 4, 5.

INCREMENTUM, an Increasing or waxing bigger. It is a Form of Speech which by degrees ascends to the Top of something, or rather above the Top ; that is, when we make our Speech grow and increase by an orderly placing of Words, making the latter Word always exceed the former in the Force and Signification, contrary to the natural Order of Things, which ever puts the worthiest and weightiest Words first ; but this placeth them always last.

This Figure may aptly be compared to a Fire, the Property whereof is always to ascend as high as the Matter can carry it.

* It is a kind
of Climax

* A Figure, when a Speech ascends by degrees, from the lowest to the highest ; where the latter Words are always the more great and vehement ; which the Speech doth gradually, as it were, increase and wax great.

Ad

Ab summum ex imo gradibus venit Incrementum. Farnaby.
Non plebs prava jubens; solidâ nec mente, tyranni
Vis fera dimoveat justum; non turbidus Auster,
Fulminei non dextra Jovis; non, si ruat orbis.

Facinus est vincire civem Romanum, scelus verberare, prope patricidium necare: quid dicam in crucem tollere?

English Examples of Incrementum.

O my *Parmeno*, the Beginner, the Enterprizer, and Performer and Accomplisher of all my Pleasure!

Neither Silver, Gold, nor precious Stones, may be compared to her Vertues.

He was careless of doing well, a Looseness of Youth; he was inclined to do ill, a Weakness of Youth; his Mind consented to offend, a shrewd Temptation; he committed the Act, an unhappy Fault; he accustomed himself to abuse, a sad Employment: Yet he did not this alone, but infected others with his Perswasion, and seduced them by his Example; and not that only, but detained those he had drawn in, with Fresh Inventions, and disgraced the Modesty of such as resisted his Corruptions, with Scorns and Derisions, which would argue no less in him, than a most pernicious and detestable Resolution.

Scriptural Examples.

Psalms 1. 1. Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the way of Sinners, nor sitteth in the Seat of the Scornful.

Where the first Degree is of ungodly Men, the second of Sinners, who wickedly contrive in their Heart the Accomplishment of their pernicious Enterprizes; the third of Scorners, who glory in their Wickedness, and scoff at Reproof.

See more Examples in *Psalms* 2. 2, 3. *Isa.* 1. 4. *Psalms* 7. 6. *Psalms* 18. 38, 39. *Ezek.* 2. 6. *Dan.* 9. 5. *Hab.* 1. 5. *Zech.* 7. 11, 12. *1 Cor.* 4. 8. *1 John* 1. 1, &c.

As there are in the precedent Examples gradual Ascensions from the lowest to the highest, called *Incrementum*, but by the Greeks *Anabasis*, *Ascensus*; So on the contrary, are there Descensions, from the highest to the lowest, called *Catabasis*, *Descensus*: as,

In the Names of Metals, *Ezek.* 22. 18. Son of Man, the House of *Israel* is unto me as Dross: All they are Brass, and Tin, and Iron, and Lead, in the midst of the Furnace: They are even the Dross of Silver.

Phil. 2. 6, 7, 8. Who being in the Form of God, thought it no Robbery to be equal with God: but he made himself of no reputation, and took upon him the Form of a Servant; and was made like unto Men, and was found in shape as a Man; he humbled himself, and became obedient unto the Death, even the Death of the Cross.

Erotēsis, *ἑρωτησις*, *Interrogatio*, Interrogation, or Questioning, derived from *ῥωτάω*, [*erotao*] *interrogo*, to question.

It is but a warm Proposition; yet it oftentimes doth better than a bare Affirmation, * which were but too easie and liveless a Speech. It is Easie and Genteel, to sharpen the Flats of Affirmation and downright Relations.

* This Form of Speech Solomon in *Prov.* 14. 22. uses rather than bare affirmation. *Do they not err that devise evil?*

A Figure, whereby we either (1.) Demand a Question ; (2.) earnestly Affirm ; or (3.) vehemently Deny a Thing.

Note, That an Affirmative Interrogation is a vehement Denying ; and a Negative, a vehement Affirming ; and a Negative Interrogation sometimes vehemently Commands, and an Affirmative Interrogation in like manner forbids.

Querit. Erotesis, poterat quod dicere recte.*

Et procul ô miseri, quæ tanta insania cives ?

Creditis auctos hostes ? aut ulla putatis.

Dona carere dolis Danaum ? sic notus Ulysses ?

Farnaby.

* This is frequently usual in an Enthymema.

1. When we demand a Question : as,

Cujum pecus ? an Melibæi ?

2. When we earnestly affirm : as,

Quousque tandem, Catilina, abutere patientiâ nostrâ ?

3. When we vehemently Deny : as,

Eneid. 1. Et quisquam numen Junonis adoret ?

Eclog. 3. An mihi cantando victus non redderet ille ?

Item pro Balbo.

A Negative Interrogation commands, with a Chiding or Threatening ; and an Affirmative Interrogation in like manner forbids : as,

Non arma Expedient, totâque ex urbe sequentur. Æneid. 4.

English Examples.

The Credit of Behaviour, is to cover Imperfection, and to set forth your good Parts better. Now, for that, this is too flat and lively a Speech aptly to express the Affection of the Mind ; express it by Interrogation, thus :

Is it not the chiefest Credit of Behaviour, to set forth your good Parts fairly and clearly, and to cover Imperfection?

Did the Sun ever bring a fruitful Harvest, but it was more hot than pleasant? Have you any Fathers that be not sometimes froward? Have you any of your Children, that be not sometimes cumbersome?

Shall we therefore curse the Sun? disobey our Fathers? and hate our Children?

Scriptural Examples of Erotesis.

There are in Scripture nine kinds of Questions (*inter alia.*)

1. Sometimes a Question is asked, with desire only to receive an Answer: as, The Mariners of *Jonas.*

Jonas 1. 8. Tell us (say they) for whose cause this Evil come upon us? What is thine Occupation? And whence comest thou? Such a Question you may find the Wise Men make touching Christ, in *Matth.* 2. 2.

2. Interrogations in Scripture are sometimes emphatical and strong Affirmations: as,

Gen. 4. 7. If thou do well, shalt thou not be accepted? (*i. e.*) thou and thy Sacrifice shall both certainly be accepted, &c.

Josh. 1. 9. Have not I commanded thee? &c. I have, without all question, assuredly commanded thee, &c.

See more Examples in *Gen.* 13. 9. 37. 13. 2 *Sam.* 13. 28. 2 *Kings* 6. 32. *John* 4. 5. *Matth.* 12. 24. *Fer.* 23. 23, 24, &c. 2 *Kings* 12. 19.

3. Interrogations are sometimes strong and vehement Negations: as,

Psalms 19. 12. Who can understand his Errors? (*i. e.*) No Man can understand the depth of them.

Gen. 18. 14. Is any thing too hard for God?

Job 8. 3, 11. Doth God pervert Judgment? Or, doth the Almighty pervert Justice? Can the Rush grow up without Mire? Can the Flag grow without Water, &c.

See *Matth.* 12. 26. *Rom.* 3. 3, 10, 14, 15, and 8. 35.

4. Interrogations sometimes diminish and abate the Sence: as,

Zech. 4. 7. Who art thou, O great Mountain? Before *Zerubbabel* thou shalt be a Plain, &c. (i. e.) Thou lookest very big and great; but who art Thou! I tell thee, O proud Oppressor of my People, though in thy conceit thou art a Mountain immoveable; yet in thy Peoples Eyes thou art but a Mole-hill, and shalt shortly be made a Nothing, even as a Plain before them.

Thus in *2 Sam.* 7. 18. *David*, when he would Abase himself, cries out, Who am I, O Lord God? And what is my House, that thou hast brought me hitherto?

1. Interrogations sometimes raise and heighten the Sence, by way of Admiration: as,

Psalms 8. 9. O Lord our God, how excellent is thy Name in all the World?

Exod. 15. 11. Who is a God like unto thee? &c. (i. e.) Let all the World, if they can, shew such a God as thou art.

See *Mark* 7. 18. Who is a God like unto thee, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage, &c. The Question here puts the brightest Glory upon God in pardoning Sin. There is no Sin-pardoning God, but our God only.

6. Interrogations are sometimes Expostulatory and Complain: as,

Job 3. 11, 12. Why died I not from the Womb? Why did I not give up the Ghost when I came out of the Belly? Or why the Breasts that I should suck?

Psalms 22. 1. My God, my God, why hast thou forsaken me, &c.

Jer. 12. 1. Wherefore doth the Way of the Wicked prosper? So in *Isa.* 1. 21, &c.

7. You find in the Scripture doubting Questions : as,

Psalms 77. 7, 8. Will the Lord cast off for ever? and will he be favourable no more? Is his Mercy clean gone for ever, &c.

8. You may also find teaching Questions : as, *Isa.* 60. 8. Who are these that fly as a Cloud, and as the Doves to their Windows? This teaches us the Multitude of those that shall (when the Angels shall be sent out of the Temple to preach the everlasting Gospel) flock in unto Christ.

You may also find learning Questions : as,

Acts 2. 37. Men and Brethren, what shall we do to be saved? &c.

Ecphonefis, *Ἐκφωνήσις*, *Exclamatio*, Exclamation, or crying out, derived from *ἐκ, ὠνέω*, [*ecphoneo*] *exclamo*, to cry out.

Ecphonefis is a pathetical Figure, whereby the Orator or Speaker expresses the vehement Affection and Passion of his own Mind; so he also excites and stirs up the Minds and Affections of those to whom he speaks.

It is exprest or understood by an Adverb of crying out: as, Oh! Alas! Behold! which are the Signs of this Figure.

Farnaby. *Concitat Ecphonefis & Exclamatio mentem.*

Heu pietas! ô spes falsas! prohvana voluptas!

O clementiam admirabilem!

*O scelus! ô pestis! ô labes! ô libidinem effrenatam
atque indomitam!*

O utinam tunc cum Lacedæmona classe petisset,

O brutus insanis esset adulter aquis!

English Examples.

Thus *Pyrocles* seeing the mild *Philoclea* innocently beheaded, bursts forth into this Exclamation ;

O Tyrant Heaven and Traytor Earth, how is this done ? How is this suffered ? Hath this World a Government ?

Alas ! What Delights, and how great Enjoyments hath one Day deprived thee of !

Ah poor Confidence ! O Glorious Triumphs over unarmed Captives !

Oh admirable Clemency and Mercy !

Oh most wicked Presumption, from whence art thou sprung up to cover the Earth with Falshood and Deceit !

Scriptural Examples of Ecphonestis.

This Figure is made in Scripture these ten ways,
viz.

1. In way of *Admiration*: as,

Rom. 11. 23. Oh the depths of the Riches both of the Wisdom and Knowledge of God ! &c.

Psalms 8. 1. O Lord, how excellent is thy Name !

Psalms 144. 14. O happy People that are in such a case ! &c.

2. In way of *Indignation*: as,

Acts 13. 10. O full of Subtilty and Mischief, thou Child of the Devil, thou Enemy of all Righteousness ! &c.

3. In way of *Destination* and *Abhorrency*: as,

Rom. 7. 24. O wretched Man that I am, who shall deliver me from the Body of this Death !

Jer. 44. 4. O do not this abominable thing that I hate, &c.

4. In way of *Entreaty* or *Wishing*: as,

Psalms 14. 17. O that the Salvation of *Israel* were come out of *Sion* !

Isa.

Isa 64. 1. O that thou wouldest rend the Heavens! &c. See *1 Chron.* 11. 17.

Job 6. 8. O that I might have my request, and that God would grant me the thing that I long for!

Psalms 55. 6. O that I had the Wings of a Dove, that I might fly and be at rest! See *Gen.* 17. 18. *Deut.* 5. 29.

5. In the way of *Commiseration* and *Lamentation*: as,

Luke 13. 34. O *Jerusalem, Jerusalem*, which killest the Prophets, &c. how often would I have gathered thy Children together, &c.

Lam. 1. 1. How is the golden City spoiled! how doth the City sit solitary, that was full of People! &c. how is she become as a Widow!

6. In way of *Reprehension*.

Gal. 3. 1. O foolish *Galatians*, who hath bewitched you, &c. See in *Acts* 7. 51, 52, &c.

7. In way of *Derision*: as,

Mark 15. 29. And they that passed by (our Saviour) railed on him, wagging their Heads, and saying, Ah, thou that destroyest the Temple, and buildest it in three days!

8. In way of *Love*: as,

Psalms 84. 1. O. how amiable are thy Tabernacles, thou Lord of Hosts!

9. In way of *Exultation* and *Triumph*: as,

1 Cor. 15. 25. O Death! where is thy Sting? O Grave! where is thy Victory?

10. In way of *Fear*: as,

1 Tim. 6. 11. But thou, O Man of God, flee these things; and follow after Righteousness.

E*Pipphonema*, Ἐπιφώνημα, *Acclamatio*, Acclamation, or Shooting out of the Voice; derived from *ἐπιφωνία*, [*epiphoneo*] *acclamo*, to Cry out, or Shoot from the Voice.

* It is an Applause of a thing approved ; or a ^{* It is a kind of Exclamation.} sententious Clause of a Discourse, and serves for Amplification, when after a great Crime or Desert, exclaimed upon or extolled, it gives a moral Note, worthy of Credit and Observation.

Acclamation is a Figure, when after a thing is done and declared, a Clause or Part of a Sentence is added, briefly purporting some Emphasis, and the Speaker's Censure of the Thing so done and declared.

Narratæ subit & rei Epiphonema probatæ.

Acclamation is brought in with these Words, viz.

Sic, ita, adeò ut, quippe tantus, quantus, talis qualis, ecce videamus, ergò, &c. ut,

Tantæ molis erat Romanam condere gentem.

Quam ut adipiscantur, omnes optant : eandem accusant adepti ---- Tanta est stultitia & perversitas. Cic. de Senect.

Tantum religio potuit suadere malorum. Lucret. 1.

Adeò à teneris assuescere multum est.

Fam indicant tot hominum fletus, quàm si charus tuus, adeò ut omnes videat, quàm misere insaniunt, qui opes virtuti præferunt.

English Examples of Acclamation.

Thus, after the Relation of *Scipio Africanus's* Course, who having been *Generalissimo* of the greatest Armies in the World ; having for a long time had Kings Suitors for his Favour ; and to the Day of his Death, Nations kept in Awe of his Name ; yet in 56 Years neither bought nor sold Goods nor Lands, nor built any House or Castle of his own, left not above 46 l. in Gold, and 6 l. in Silver behind him at his Death.

It may be folded up in this Acclamation ;

So

So little need hath he to stoop to private Cares, that thrives upon publick Victories; and no small Leasure has he to be desirous of Riches, that hath been so long Possess'd and Satisfied with Honour; which our Ancestors reputed, the immortal End of mortal Actions.

So Inconstant is the Favour of Princes.

Thus Dangerous is the Satisfaction of a sensual Appetite.

So hard is it to escape the Force of Temptations.

So weighty a Matter it was, to set up the *Roman* Nation.

Scriptural Examples of Acclamation.

Thus, in *Matt. 22.* In the Beginning of the Chapter, after the Relation of the King's Son's Marriage; and of the Man, who (for that he had not on a Wedding-Garment) was cast into utter Darknes, &c. You find this Acclamation, elegantly added at the End of that Discourse: as,

In the 14. Verse, For many are called, but few are chosen.

So the Psalmograph, having in the former Part of the second Psalm, spoken of the Terrors of God's Indignation, when his Wrath is kindled against his Adversaries; we find this Acclamation,

In the last Verse: Blessed are all they that put their Trust in him.

Thus also he having in the 72. Psalm highly set forth the Glorious Excellency of the Name of God, shuts up his Praise with this Acclamation,

In the last Verse: Blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory.

Luke 10. 30. See Acts 19. 20. Matt. 19. 27.
Mark 7. 37.

EPanorthosis, Ἐπανόρθωσις, Correctio, Emendatio;
Correction or Amending; derived from
ἐπανόρθω, [epanorthoo] Corrigo, to Correct or Amend.

* Correction having used a Word of sufficient Force, yet pretending a greater Strength of meaning, refuses it, and supplies the Place with one of more Extension.

* Epanorthosis and Apoprosopesis are kinds of Revocation.

It is the Reinforcement of the Clause last utter'd by the Subsequent.

A Figure, when in our Speech, something that went before, is called back and corrected; whereof there are two Kinds; the one is, when a Word is corrected after; the other, when a Word is Corrected before it is spoken.

This Exornation is made four ways, viz.

1. By Degrees of Comparison.
2. By Comparison of the Greater and Lesser.
3. By Doubling.
4. By the Signs of Repenting.

Est Epanorthosis positi correctio sensus.

Earnaby.

O Clementia, seu potius patientia mera!

Dixi, filium habeo; ab quod dixi? habere me? imo habui Chreme! nunc habeam necne, incertum est.

Facti quasi pœnitentia; Sed quid ego ita gravem personam induxi?

English Examples of Epanorthosis.

Joseph was amongst his Brethren; did I say Brethren? Nay Tyger-like Monsters.

I perswade you not to let slip occasion, whilst it may not only be taken, but offers, and sues to be taken.

For

For this thy shameful and accursed Fact what shall I call thee ? a Wretch ? Nay, a Beast ; nay, a poisonous Serpent ; yea, none of these are fit enough for thee : A Devil thou art, both in respect of thy Malice which thou possessest, and of the sundry Mischiefs thou daily dost commit.

Cicero against Verres. We have here brought before you, Judges, not a Thief, but a violent Robber ; not an Adulterer, but a Breaker of all Chastity, &c.

I have in your Service spent not my Time only, but Strength and Estate.

Scriptural Examples of Epanorthosis.

Gal. 4. 9. But now after that you have known God, or rather are known of God, &c.

Thus in *Acts 25. 27.* Paul corrects his Doubtfulness of *Agrippa's* Belief ; Where he saith, Believest thou, King *Agrippa* ? I know thou believest.

1 Cor. 15. 10. I laboured more abundantly than they all ; yet not I, but the Grace of God in me.

See more Examples in *Rom. 8. 34.* *Isa. 49. 15.* *Luke 11. 27, 28, &c.*

When the Word is corrected before it be spoken : as,

2 Cor. 3. 3. Forasmuch as ye are manifestly declared to be the Epistle of Christ ministred by us, written not with Ink, but the Spirit of the living God ; not in Tables of Stone, but in the fleshy Tables of the Heart.

This is also
a kind of
Revocation.

A *Ἀποσιώπῃς*, *Ἀποσιώπῃς*, *Reticentia*, a holding ones Peace ; derived from *ἀπό*, [*apo*] *post*, after, and *σιώπῃς*, [*siopao*] *obticeo*, to hold ones peace, or be silent.

Aposiopesis is a Form of Speech, whereby the Speaker through some Affection, as, either of Sorrow, Bashfulness, Fear, Anger, or Vehemency, breaks off his Speech before it be all ended.

A Figure, when speaking of a thing, we yet seem to conceal it, though indeed, by this means we aggravate it : Or,

When the course of the Sentence begun is so stayed, as thereby some part of the Sentence, not being uttered, may be understood.

Aposiopesis sensa imperfecta relinquit :

Farnaby.

Quos ego : sed mutos præstat componere fluctus.

Quem quidem ego si sensero. Sed quid opus est verbis ? De nostrum enim omnium ----- non audeo totum dicere. Cic.

Ego te furcifer, si vivo. Cætera gestu agit. Nunquid, vos Medici ? quid characteres fidi ? Quid vocabula ignota ? sed dicere disputer.

English Examples of Apopiosesis.

The Use hereof is either to stay the Vehemency of immoderate Affections proceeding to some Excess, or to signifie by a Part what the Whole means.

I let pass your frequent Drunkenness, your wanton Company.

Much more might be said, but I dare not utter all my Mind.

How doth the Child *Ascanius*, whom timely *Troy Virgil*. to thee: ---- breaking off by the Interruption of Sorrow.

I might say much more, but Modesty commands Silence.

Scriptural

Scriptural Examples.

Psalms 6. 3. My Soul is sore vexed ; but thou, O Lord, how long ? (*i. e.*) How long wilt thou delay to send me help ?

Luke 19. 42. If thou hadst known, even thou, in this thy Day, the things which belong unto thy Peace ! (*i. e.*) how happy hadst thou been, if thou hadst known them !

1 Kings 21. 7. Dost thou now govern the Kingdom of *Israel* ? Arise, art thou a King ? (*i. e.*) If thou beest a King, thou mayest do what pleases thyself. Arise speedily and be doing. But remember this was the Counsel of a *Jezebel*.

Heb. 3. 11. To whom I swear in my Wrath, if they enter into my Rest ; (*i. e.*) They shall never enter into my Rest ; if they come there, let me cease to be God, or let me not be true.

See *John* 12. 27. *Psalms* 95. 11. 85. 35. *2 Cor.* 12. 6. *Hos.* 8. 1. *Isa.* 1. 13.

A*poria*, Ἀπορία, *Addubitatio*, Doubting, or a want of Counsel or Advice, derived from ἀπορία, [*aporo*] *animi pendeo, animi dubius sum, & nescio quid mihi faciendum* ; to be doubtful of mind, or not to know what is best to be said or done : Or it is derived from ἀπορος, [*aporos*] which signifies, as it were, not having a way or passage.

Aporia is a Figure, whereby the Speaker sheweth that he doubteth, either where to begin for the Multitude of Matters, or what to say in some strange or ambiguous thing ; and doth, as it were, argue the Case with himself.

Farnaby.

Consultit addubitans quid agat dicatve Aporia.

Quid faciam ? roger, anne rogem ? quid deinde rogabo ?

En quid agam ? rursusne procos irrita priores

Experiar ? Nemaadumque periam connubia supplex ?

At

At length the Answer of this Point follows;
Quin morere, ut merita es, feroque averte dolorem
Addubitatio sola est.

Cicero.

----- *Heu quæ nunc tellus, quæ me æquora possum*
Excipere ? aut quid misero mihi denique restat ?

English Examples of Aporia.

Whether he took them from his Fellows more impudently, gave them to an Harlot more lasciviously, removed them from the Roman People more wickedly, or altered them more presumptuously, I cannot well declare.

What shall I do ? Whither shall I flee ? Whom shall I blame ? What shall I pretend ?

I know not what to term it, Folly or Forgetfulness, Ignorance or Wilfulness.

Scriptural Examples.

Phil. 1. 22, 23, 24. But if I live in the Flesh, this is the Fruit of my Labour : yet what I shall choose, I know not ; for I am in a straight between two, having a desire to depart and to be with Christ, which is far better : nevertheless to abide in the Flesh is more needful for you, &c.

Psalms 139. 7. Whither shall I go from thy Spirit ? or whither shall I flee from thy Presence ?

See *Rom. 7. 24, 25.* *Lam. 2. 13.* *Luke 16. 3, 4.*

A*Nacænosis*, *Ἀνακίνησις*, *Communicatio*, Communication, or an imparting of a thing to another ; derived from *ἀνα*, [*ana*] with, and *κίνησις*, [*cinoo*] communicate, to communicate unto another.

Anacænosis is a Figure whereby we consult with, deliberate, and as it were argue the Case with others.

This Form of Speech is elegantly used with such as are (1.) Dead ; (2.) with the Judge ; (3.) with the Hearers ; (4.) with the Opponent ; (5.) with such

such as are absent ; (6.) with Sensitive or inanimate things.

English Examples.

Were it your Case, what would you answer ? Tell me ; I appeal to your inmost Thoughts.

Would you judge him unworthy to be your Friend, that began his Fidelity with an inviolable Covenant never to be your Enemy ?

Scriptural Examples of Anacœnosis.

Mal. 1. 6. If then I be a Father, where is mine Honour ? If I be a Master, where is my Fear ? &c.

Isa. 5. 3, 4. Now therefore, O Inhabitants of *Jerusalem*, and Men of *Judah*, judge, I pray you, between me and my Vineyard ; What could I have done more to my Vineyard that I have not done unto it ? &c.

Fer. 23. 23. Am I a God at hand ? Am I not a God afar off ?

See *Luke* 11. 19. *1 Cor.* 4. 21. *10.* 15, 16. *11.* 14, 15. *Gal.* 4, 21. 3. 12, &c.

P*rosopopoeia*, Προσωποποιία, *Fictio personæ*, the feigning of a Person, derived from προσωπον, [*prosopon*] *persona*, a Person, and ποιω, [*poieo*] *facio vel fingo*, to make or feign.

Prosopopœia is the feigning of a Person to speak, or the attributing of a Person to the inanimate Creatures: as, when we bring in Persons that are dead, or the inanimate Creatures speaking or hearing, &c.

A Figurative Exornation, when in our Speech what thing soever which is not a Person, is Metaphorically brought in, and represented as a Person: Or, when the Properties of Man are, for Similitude and Agreeableness sake, attributed unto other
other

other things : Whence it is said, that this Form of Speech animates and makes dead Men speak ; Or, it is,

When in our Speech we feign another Person speaking.

By this Figure, God, Angels, and Men dead or alive, the Heavens, Earth, Sea, &c. are brought in speaking, hearing, &c.

*Personam inducit * Profopopœia loquentem ;*

*Hosne mihi fructus, hunc fertilitatis honorem
Officii que refers ? quod adunci vulnera aratri
Rastorumque fero, totoque exerceor anno.*

*Farnaby.
+ Of this
kind are
Mimosis and
Diogismos*

*Sic Aeneæ Profopopœiam Virgilius Aeneid. 2. composuit,
cùm Aeneæ sociis cibum vinumque*

Dividit : & dictis mœrentia pectora mulcet.

O Socii (neque enim ignari sumus ante malorum)

O passi graviora : dabit Deus his quoque finem, &c.

Tandem sic Profopopœiam claudit :

Talia voce refert.

Look, that your Access to, and Retreat from this Figure, be comely, lest you seem precipitantly to rush in upon it.

English Examples of Profopopœia.

Thus Sir *Philip Sidney* gives Sence and Speech to the Needle and Silk in *Pamela's* Hands, and Life and Speech unto Learning, and a Lilly ; yea, Death it self is feigned to live and make a Speech.

Thus, if an Orator having occasion to commend Truth or any Vertue unto his Hearers, he may, after some due praise of it, feign it a Person, and bring it in bitterly complaining how cruelly she is oppressed, and how little esteemed ; how many be her Enemies, and how few her Friends ; how she wandereth hither and thither without Entertainment, and remains without Habitation, &c. I 2 I

I see, my Words will not move you ; but suppose some of your grave Ancestors should thus speak to you ; Children, can we behold your Manners, without Indignation, being full of Pride, Effeminateness, &c.

If your Ancestors were now alive, and saw you abusing your self in mis-spending your Estate by them providently gathered together, and conferred upon you ; would they not say thus, &c.

Scriptural Examples of Prosopopœia.

Josh. 24. 27. Behold, this Stone shall be a witness unto us : for it hath heard all the Words of the Lord which he hath spoken unto us, &c.

Judges 9. 8. Thus *Jotham* brings in the Trees speaking as Men : The Olive-Tree will not leave his Fatness, nor the Fig-Tree his Sweetness, nor the Vine his Wine, to reign over others ; but it is the Bramble that affecteth Sovereignty and Domination ; a base, scratching, worthless, fruitless Shrub, good for nothing but to stop Gaps, and keep out Beasts from spoiling the pleasant Fields, and afterwards to be burnt.

1 Kings 13. 2. And he cried against the Altar in the Word of the Lord, and said, O Altar, Altar, thus saith the Lord, &c.

Psalms 98. 8. Let the Floods clap their hands : let the Hills rejoyce together.

Thus in *Isa.* 35. 1, 2. The Prophet attributes Joy and Singing to the Wilderness, the solitary Place and the Desert.

See *Psalms* 51. 8. *Psalms* 103. 1. *Psalms* 82. 1, 2. *Rom.* 8. 19, 20. *Isa.* 1. 2.

Thus in *Joel* 2. from the 1st, to the 12th Verse, you have a most lively Rhetorical Prosopopœical Description of the Terrible Army of the *Babylonians*.

Profopopæia is twofold ; Imperfect and Perfect.

1. An Imperfect *Profopopæia* is when the Speech of another is set down lightly and indirectly : as, in *Psalms* 11. 1. *David* brings in the Wicked, as saying unto his Soul, Flee as, a Bird unto your Mountain.

2. A Perfect *Profopopæia* is, when the whole Feigning of the Person is set down in our Speech, with a fit entring into, and leaving off the same.

Thus in *Prov.* 8. Wisdom cryeth at the Gates, &c. Unto you, O Men, I call, &c. Where the Entrance is in the Beginning of the Chapter, her Speech at the latter part of it.

Apostrophe, 'Αποστροφή, *Aversio*, a turning away or Dislike ; derived from ἀπό, [*apo*] from, and στρέφω, [*strephe*] *verto*, to turn.

Apostrophe is a Diversion of Speech to another Person than the Speech appointed did intend or require : Or, it is a turning of the Speech from one Person to another, many times abruptly.

A Figure, when we break off the course of our Speech, and speak to some new Person present, or absent ; as, to the People or Witnesses, when it was before directed to the Judges or Opponent.

The Exor-
nation hath
some affini-
ty with *Pro-
fopopæia*.

This Diversion of Speech is made these Nine Ways, viz (1.) To God ; (2.) To Angels ; (3.) To Men in their several Ranks, whether absent or present, dead or alive ; (4.) To the Adversary ; (5.) To the Heavenly Bodies and Meteors ; (6.) To the Earth and Things in it ; (7.) To the Sea and Things in it ; (8.) To Beasts, Birds and Fishes ; (9.) To inanimate Things.

Sermonem à presenti avertit Apostrophe : Et auro Farnaby.

The Mystery

*Vi potitur. Quid non mortalia pectora cogit
Auri sacra fames ?*

*Vos sanctissimi Angeli, testes volo meae innocentiae.
Quousque tandem, Catilina, abutere patientiâ nostrâ ?
Vos adeste ciconiae, & ingratitude hominum redarguite.*

*Vos agri, vos parietes obtestor ; an non sudabatis, cum
tantum nefas hoc loco perpetrabatur :*

*Per Apostrophem Poëticam mutando casum :
Terretur minimo penna stridore columba,
Unguibus, accipiter, saucia facta tuis.*

English Examples.

To the People thus :

Now let me entreat any Man here present, that thinks himself not exempted from the like Wrong, but liable to the like Prejudice, to imagine himself in my Case, and to undertake for my sake some few Thoughts of my Distress.

Herein you Witnesses are to consult with your own Consciences, and to enter into a true Examination of your own Memory.

Did you mark his Speeches ? Did you note his Looks ?

Sometimes the Occasion from some Quality or other thing, whereto your self gives shew of life ; as,

Hope ? Tell me, what ground hast thou to hope for, &c.

Love ? Be ashamed to be called Love.

Scriptural Examples.

The Lord by his Prophet *Hosea* having long complained of *Israel* for their high Provocations against him, doth break off from speaking of *Israel*, and turns his Speech to *Israel* : as,

Hof. 13. 9. O Israel, thou hast destroyed thy self, but in me is thine help.

Thus David having denounced God's Judgments against the Kings and Rulers of the Earth in the second Psalm, doth presently divert his Speech to the Kings and great Ones themselves.

Psalm 2. 9, 10. Thou shalt break them with a rod of Iron, &c. Be wise therefore, O ye Kings, be instructed, ye Judges of the Earth.

Thus Isaiah finding the People to be rebellious, to whom he was speaking; diverts his Speech to the Inanimate Creatures.

Isaiah 1. 2. Hear O Heavens, and give ear O Earth: for the Lord hath spoken; I have nourished and brought up Children, and they have rebelled against me.

David being dismayed with the Number of his Enemies, turns his Speech to God, saying,

Psalm 3. 3. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

See Gen. 49. 18. Psalm 33. 20, 21, 22. Judges 5. 11.

Synonymia, Συωνυμία, Nominis communio, seu nomina diversa idem significantia, a partaking together of a Name, or divers Words signifying one and the same thing; whereof the Latter is usually Explanatory to the Former: derived from συν, [*syn*] simul, together, and ὄνομα, [*onoma*] nomen, a Name or Word.

A Synonymy is a Commodious heaping together of divers Words of one Signification.

* A Figure, when by a variation or change of Words that are of like Signification, one thing is iterated divers times.

This kind of Elocution is to be used as often as we see not enough in one Word evidently to signify the Dignity or Magnitude of the Thing mentioned.

* This Figure adorns and garnishes Speech as a rich Wardrobe, wherein are many and sundry changes of Garments to adorn one and the same Person.

The Mystery

This Figure and *Palilogia*, which signifies Repetition of the same Word, are alike; and serve to amplify and to excite vehement Affection and Passion, when from one Thing many ways expressed, we fasten many Stings as it were in the Mind of the Hearer.

Farnaby. *Verba Synonymia addit rem significantia eandem.*

*Enses & gladii. Superatne & vespitur aurâ
Æthereâ, nec adhuc crudelibus occubat umbrâ?
Prostravit, perculit, afflixit.
Abiit, excessit, evasit, erupit.*

English Examples of a Synonymy.

A Synonymy of Words.

Wisdom in the poor Man, lies as a thing despised, rejected, oppressed, buried, and utterly extinct.

Is it not a certain Mark and Token of Intolerable Arrogancy and Venomous Envy, where the Tongue is still exercised in depraving, slandering, defacing, deriding and condemning of other Mens Words and Works?

A Synonymy of Sentences.

Who more worthy of Renown, Honour, and Fame, than *Cæsar*? Who more worthily esteemed, beloved, revered and honoured, than Noble *Cæsar*? Who amongst Men was his Equal, in Knowledge, Understanding, Policy and Wisdom? What was he that might be compared to him, either in Courage of Heart, in Fortitude of Mind, or Magnanimity of Nature?

Thus to describe a Beautiful Woman, it may be said;

She hath a most winning Countenance, a most pleasant Eye, a most amiable Presence, a chearful Aspect, she is a most delicate Object, &c.

Yours

Your Beauty (sweet Lady) hath conquered my Reason, subdued my Will, mastered my Judgment.

Scriptural Examples of Synonymy.

Isa. 19. 8. The Fishers also shall mourn, and all they that cast Angle into the Brooks shall lament, &c.

Psalms 18. 13. The Lord also thunder'd in the Heavens, and the Highest gave his Voice, &c. Here the first Sentence is repeated by the latter, but yet with other Words of the same Signification: For in the former is, the Lord; in the latter is, the Highest; in the former, Thundred; in the latter, gave his Voice.

Psalms 18. 2. The Lord is my Rock, and my Fortres, and my Deliverer: my God, my Strength, in whom I will trust: my Buckler, and the horn of my Salvation, and my high Tower.

Prov. 1. 20. Wisdom cryeth without, she uttereth her Voice in the streets.

Prov. 2. 2. So that thou encline thine Ear unto Wisdom, and apply thy Heart to Understanding; yea, if thou cryest after Knowledge, and liftest up thy Voice for Understanding, &c.

Prov. 4. 14, 15. Enter not into the Path of the Wicked, and go not in the way of the Ungodly; avoid it, pass not by it, turn from it, and pass away.

Prov. 9. 10. The fear of the Lord is the beginning of Wisdom: and the knowlege of the Holy is Understanding.

Prov. 30. 14. The poor from off the Earth, and the needy from among Men.

See *Prov.* 5. 10, 13. 11. 21. *Psalms* 74. 2. 7. 18. *Prov.* 16. 18, 23. *Prov.* 6. 4. 8. 34. *Isaiah* 14. 23, &c.

Hirmos, Εἰρημὸς, *nexus*, *series*, a Bond or Knot, or an heaping up of many things of different Kinds : derived from εἶρω, [*heiro*] *nέκto*, *copulo*, to knit or couple together.

A Figure whereby a sudden Entrance is made into a confused heap of Matter ; or when that which might have been spoken in one Word, is for plainness and evidence sake mustered together, or rehearsed through many Species or Forms.

Farnaby. Diversâ specie res multas congerit Hirmos :

Grammaticus, Rhetor, Geometres, pictor, aliptes, Augur, Schœnobates, Medicus, Magus ; omnia novit.

English Examples of Hirmos.

All Men exclaim upon these Exactions, Nobles, Gentry, Commonalty, Poor, Rich, Merchants, Peasants, Young, Old, High, and Low, and all cry out upon the hard Impositions of these Burthens.

Loves Companions be Unquietness, Longings, fond Comforts, faint Discomforts, Hopes, Jealousies, Rages, Carelessness, Carefulness, Yieldings, &c.

Scriptural Examples.

Isai. 3. 16. Because the Daughters of *Sion* are haughty, and walk with stretched-out Necks, and with wandring Eyes, walking and mincing as they go ; and making a tinkling with their Feet.

Isai. 1. 11. What have I to do with the Multitude of your Sacrifices, saith the Lord ? I am full of the burnt-offering of Rams, and of the fat of fed Beasts : And I desire not the blood of Bullocks, nor of Lambs, nor of Goats, &c.

See

See Isai. 1. 12, 13, 14. Rom. 1. 29, 30. Gal. 5. 19, 20, 21, 22, &c.

Apophasis, Ἀπόφασις, *Negatio*, a denying, derived from φάω, [*phao*] dico, to speak, and ἀπό, [*apo*] which sometimes signifies a denying; or from ἀποφηνάμην, [*apophemi*] nego, to deny.

It is a kind of an Irony, whereby we deny that we say or do, that which we especially say or do.

Non dico Apophasis :

Farnaby.

Non ea dico, quæ si dicam, tamen infirmare non possis.

Nil dico.

Quid memorem, efferam, repetam ? &c.

English Examples.

I say Nothing.

Neither will I mention those things, which if I should, you notwithstanding, could neither confute or speak against them.

For that this Figure and the next, differ only in the manner of speaking; take the Scriptural Example of both together.

Paralipsis, Παράλειψις, [*paraleipsis*] *Præteritio*, an over-passing, derived from παραλείπω, [*paraleipo*] *prætermitto*, *omitto*, to pretermit or leave out.

Præterition is a kind of an Irony, and is, when you say you let pass that, which notwithstanding you touch at full: Or, when we say we pass by a thing, which yet with a certain elegancy we note; speaking much, in saying we will not say it.

The Forms of this Figure are these, viz.

I let pass. I am silent. I will leave out. I omit. I say not.

----- *Taceo*,

Farnaby.

Taceo, mitto, est Paralipsis.

Sunt hæc & alia in te falsi accusatoris signa per multa quibus ego non utor.

Præterire me nostram calamitatem, quæ tanta fuit, ut eam ad aures L. Luculli, non è prælio, nuncius, sed ex sermone rumor afferret. Hic præterire se simulat Orator suorum calamitatem, quam tamen significantibus exprimere non posset.

Apophasis is not unlike to this Figure ; for it differs not, unless in the manner of speaking, and is the same in the Matter and Sence.

English Examples of Paralipsis and Apophasis.

I urge not to you the Hope of your Friends, though that should animate you to answer their Expectation.

I lay not before you the Necessity of the Place which you are to supply, wherein to be Defective and Insufficient were some shame ; I omit the envious Concurrences, and some prepared Comparisons in your Country, which have some feeling with young Men of Fore-sight.

I only say, how shall our Promises give Judgment against us, &c.

I do not say, you receive Bribes of your Fellows.

I busie not my self in this Thing, that you spoil Cities and Kingdoms, and all Mens Houses.

I let pass your Thefts and your Robberies.

A Scriptural Example of both Figures.

Philemon Ver. 19. Albeit I do not say to thee, thou owest thy self unto me.

Periphrasis, περιφρασις, Circumlocutio, a long Circumstance, or a Speaking of many Words, when few may suffice; derived from περιφραζω, [periphrazo] circumloquor, to utter that in many Words, which might be spoken in a few.

* It is the using of many Words for one Thing. • Whatsoever may be

Periphrasis is a Figure, when a short ordinary Sentence is odly express'd by more Words; or, when a Thing is shadow'd out by some equivalent Expressions. ver may be more briefly signified, and is with Eloquence more amply manifested, is a Periphrasis.

† Rem circumloquitur per plura Periphrasis unam. † Farnaby.

Trojani belli Scriptor. Chironis alumnus.

This Figure is made principally Four Ways, viz.

1. When some notable Enterprize, ones Native Country, or Sect, or strange Opinion is put instead of the proper Name, &c. As in the first Example.

Trojani belli Scriptor. The Writer of the Trojan War, for Homer.

Chironis alumnus. He that was educated by Chiron the Son of Saturn, for Achilles.

2. When by the Etymology, to wit, when the Cause or Reason of a Name is unfolded: as,

Vir Sapientiae studiosus, A Man studious of Wisdom, for a Philosopher.

3. When by Annotation, that is, by certain Marks or Tokens sometimes is described: as,

Cubito se emungit, pro Salsamentario.

Anger is a vehement Heat of the Mind, which brings Paleness to the Countenance, Burning to the Eyes, and Trembling to the Parts of the Body.

4. When

4. When by Definition a thing is described ;
as,

Ars ornate dicendi, pro Rhetoricâ.

The Art of Eloquent Speaking, for Rhetorick.

Legum ac Civium libertatis oppressor, pro Tyranno.

An Oppressor of the Laws and Liberties of the
People, for a Tyrant.

Other English Examples of Periphrasis.

Thus, for, having risen early, have striven with
the Suns earliness.

So instead of *Mopsa* wept Ill-favour'dly, *Mopsa* dis-
graced Weeping with her Countenance.

To sleep among Thieves ; by this Figure ; thus,
To trust a sleeping Life among Thieves.

When they had slept a while ; thus,

When they had a while hearkened to the Perswa-
sion of Sleep ; where, to be inclined to Sleep, is
expres'd by a Metaphor (which is very helpful in
Form of Speech) taken from one, who moves and
inclines by Perswasion.

Thus, instead of *Plangus's* Speech began to be
suspected, it is said,

Plangus his Speech began to be translated into the
Languages of Suspicion.

Scriptural Examples of Periphrasis.

2 Pet. 1. 14. To put off, or lay down this Ta-
bernacle, (*i. e.*) to die.

Jesh. 23. 14. I am a going the way of all the
Earth, for that none can escape it : (*i. e.*) Death.

Eccles. 12. 3, 4. Surely I will not come into the
Tabernacles of my House, nor go up into my Bed ;
I will not give sleep to my Eyes, nor slumber to mine
Eye-lids, until, &c. The Sence is, I will not rest
until, &c.

Rom. 4. 11. The Father of the Faithful, (i. e.) Abraham.

1 Tim. 2. 7. A Teacher of the Gentiles, (i. e.) Paul.

John 21. 20. The Disciple whom Jesus loved, (i. e.) John.

Mark 14. 25. The fruit of the Vine, (i. e.) Wine.

Job 18. 14. The King of Terrors, (i. e.) Death.

* **M**ETAPLASMUS, Transformation ; It is a Figure, when by reason of the Verse, &c. something is necessarily changed, redundant, or deficient. * See it further in Page 4.

Prosthesis, προσθεσις, Appositio, a putting of one Letter to another, derived from προσιδιμι, [prostithemi] Appono, to put or add unto.

A Figure, (contrary to Aphæresis) whereby a Letter or Syllable is added to the Beginning of a Word.

Aphæresis, ἀφαίρεσις, [aphairesis] Ademptio, Detractio, a taking away.

A Figure, contrary to Prosthesis, and is, when a Letter or Syllable is taken away from the Beginning of a Word.

Prosthesis apponit, rapiti, quod Aphæresis aufert. Farnaby.

Examples of Prosthesis and Aphæresis.

Ut ; gnatos. tetuli. ruit. & non temnere diros.

Gnatus, for natus. Tetuli, for tuli. Ruit, for eruit. Temnere for contemnere.

Syncope, σνκωπη, a cutting away. Syncope is a Figure contrary to Epenthesis ; and is, when a Letter or Syllable is taken or cut away from the midst of a Word.

Epenthesis,

Epenthesis, Ἐπίθεσις, *Interpositio*, Interposition, or a putting in between.

Epenthesis is the Interposition of a Letter, or Syllable in the midst of a Word.

Farnaby. Syncope de medio tollit, quod Epenthesis infert.

Examples of Syncope and Epenthesis.

Relligio. Mavors. Fusso. Surrexe. Repostum.
Relligio, for *Religio*. *Repostum*, for *Repositum*.
Abiit, for *abivit*. *Petiit*, for *petivit*. *Dixti*, for *dixisti*.

Apocope, Ἀποκοπή, *Abscisio*, A cutting off.
Apocope is a Figure contrary to *Paragoge*; and is, when the last Letter or Syllable of a Word is cut cut off or taken away.

Paragoge, παραγωγή, *Productio*, A making long.

Paragoge is a Figure, when a Letter or Syllable is added to the End of a Word.

Farnaby. Amfert Apocope finem, quem dat Paragoge.

Examples of Apocope and Paragoge.

Ingeni. Hymen. Curru. Tyrio vestiriæ ostro.
Ingeni, for *Ingenii*. *Curru*, for *Curui*. *Peculi*, for *Peculii*. *Dicier*, for *Dici*.

Antithesis, Ἀντίθεσις, *Opposition*, Opposition, or ἀντίθετον, [*antitheton*] *oppositum*, opposite, set, or placed against; derived from ἀντί, [*anti*] against, and θέσις, *positio*, a Position, or State of a Question, which is from τίθημι, [*tithemi*] *pono*, to put.

Antithesis is sometimes a Figure, whereby one Letter is put for another; and then it is the same with *Antistoichon*, which signifies change of Letters.

Litte-

Litterulam Antithetis mutat, quod & Antistœchon.

Olli subridens, vestrum, servom faciundo.

Olli, for illi. Vestrum, for vestrum. Servom, for servum. Faciundo, for faciundo.

Antithesis is also the Illustration of a thing by its Opposite, or the placing of Contraries one against the other, as Spokes in a Wheel ; and is a Rhetorical Exornation when Contraries are opposed to Contraries in a Speech or Sentence ; or when contrary Epithets are opposed ; as also when Sentences or Parts of a Sentence are opposed to each other.

In bona segete nonnulla spica nequam, neque in mala non aliqua bona.

This Exornation is of contrary Words, or contrary Sentences.

1. Of Contrary Words : as,

Hujus orationis difficilius est exitum, quàm principium invenire.

Quisquis ubique habitat, maxime nusquam habitat.

2. Of Sentences. This *Antithesis* marvellously delights and allures.

Obsequium amicos, veritas odium parit.

Habet assentatio jucunda principia, eadem exitus amarissimos adfert.

--- *Plus bujus inopiâ ad misericordiam, quàm illius, (pe ad crudelitatem.*

Cujus adolescentia ad scientiam rei militaris, non alienis præceptis, sed suis imperiis ; non offensionibus belli, sed victoriis ; non stipendiis, sed triumphis, est traducta.

But that is the most elegant *Antithesis*, when contrary Words are oftenest opposed to each other : as,

Egentes in locupletes, perdit in bonos, servi in dominos armabantur.

Or when by contrary Sentences are oftēnest opposed : as,

Conferte hanc pacem cum illo bello ; hujus Prætoris adventum cum illius Imperatoris victoriâ ; hujus cohortem impuram cum illius exercitu invicto ; hujus libidines cum illius continentia ; Ab illo qui cepit conditas, ab hoc qui constitutas accipit, captas dicetis Syracusus.
Ver. Act. 5.

English Examples of Antithesis.

He is gone ; but yet by a gainful Remove ; from painful Labour to quiet Rest ; from unquiet Desires to happy Contentment ; from Sorrow to Joy, and from transitory Time to Immortality.

So well fought were the Eyes of his Mind, that by them he saw Life in Death, an Exaltation in Falling, Glory in Shame, a Kingdom in Bondage, and a glorious Light in the midst of Darknēss.

Compare the one's Impatiency with the other's Mildness, the one's Insolency with the other's Submission, the one's Humility with the other's Indignation ; and tell me, whether he that Conquered seemed not rather Confounded, than he that yielded any thing, Discouraged ; or set the one's Triumph against the other's Captivity, Loss against Victory, Feasts against Wounds, a Crown against Fetters, and the Majesty of Courage will appear in the Overthrown.

What is more Odious than Labour to the Idle, Fasting to the Glutton, Want to the Covetous, Shame to the Proud, and good Laws to the Wicked ?

Art thou Rich ? Then rob not the Poor. If thou beest Wise, beguile not the Simple : If Strong, tread not the Weak under thy Feet.

Scriptural Examples of Antithesis.

Prov. 14. 11. The House of the Wicked shall be overthrown : but the Tabernacle of the Upright shall flourish.

Verse 34. Righteousness exalteth a Nation : but Sin is a Reproach to any People.

Isa. 59. 9. We wait for the Light, but behold Obscurity ; for Brightness, but we talk in Darkness.

James 1. 1. How doth the City sit solitary, that was full of People ! How is she become as a Widow ! She that was great among the Nations, and Princess among Provinces, how is she become Tributary !

Prov. 29. 2. When the Righteous are in Authority, the People rejoyce : but when the Wicked beareth Rule, People mourn.

Prov. 29. 7. An unjust Man is an Abomination to the Just ; and he that is upright in the Way, is an Abomination to the Wicked.

Prov. 3. 35. The Wise shall inherit Glory ; but Shame shall be the Promotion of Fools.

See *Isa.* 5. 20. *Prov.* 3. 33. 12. 23. 28. 1. 12. 24. 13. 4. 15. 1. 17. 15. 13. 7, 8.

Metathesis, *Metathesis*, *Transpositio*, Transposition.

Transposition is a Grammar-Figure, whereby one Letter is put for another.

Transponitque elementa Metathesis ; ut tibi Thymbre. Farnaby.

Thymbre, pro Thymber ; item pristris, pro pristis.

Ecthilipsis. *Ἐκθλιψις*, *Elisso*, a striking out : It is a Figure of *Prosodia* ; especially, when (M) with his Vowel is taken away, the next Word beginning with a Vowel.

Synalapha, *Συναλοιφή*, [*Synaloiphe*] *Commixtio*, a mingling together.

It is a gathering of two Vowels into one Syllable; or a Collision or dashing together of a Vowel before another in divers Words.

Farnaby. *Ecclipsis M. vocales aufert Synalœphâ.*

Examples of Ecclipsis and Synalœpha.

*Tu in me ita es, hem ! in te ut ego sum : ac tu me
ibi ama, ut te ego amo hîc jam.*

SYSTOLE, *Συστολή*, *Correptio*, a Shortening.

A Figure of *Profodia*, whereby a long Syllable is contrary to its nature, made short.

This and *Synecphonesis* are alike, whereunto *Dia-
stole* is contrary.

*Dia-
stole*, *Διαστολή*, *Extensio*, *Extensio*, or Lengthening.

A Figure of *Profodia*, whereby a Syllable, short by Nature, is made long.

Farnaby. *Systole ducta rapit ; correpta Dia-
stole ducit.*

*Examples of Systole and Dia-
stole.*

Ricidimus. Steterunt. Naufragia. Semisopita.

SYNÆRESIS, *Συναίρεσις*, [*Synairesis*] *Contractio*, *Con-
traction*.

It is a Contraction of two Words or Syllables into one.

Farnaby. *Syllaba de binis confecta Synæresis esto :
Aeripedes. alveo. cui. tenois. parietis. aurea.
Seu lento fuerit alvaria vimine texta.
Alvaria, pro Alvearia.*

Dieresis, *Διαιρέσις*, [*Diairesis*] *Divisio*, *Division*.

It is a Figure of *Profodia*, and is when one Syllable is divided into two Parts.

Dividit in binas partita Diæresis unam:

Evoluisset. abaneus. evobe. material.

Debuerant fus s evoluisse suos.

Evoluisse, pro evoluisse; abaneus, pro aneus; evobe, pro vae; material, pro materie.

ELLIPSIS, *ἔλλειψις*, [*Elleipsis*] Defectus, Defect or Want, derived from *ἔλλειψα*, [*elleipo*] deficio, to lack or want.

* A Figure, when for expressing of Passion and Affection, some Word (necessary in Construction) is forborn: Or, when in a Sentence, a Word is wanting, to make that Sence which hath been spoken.

• It is somewhat like unto *Aposiopesis*.

Dicitur Ellipsis, si ad sensum, dictio desit:

Farnaby.

Non est solvendo. dicunt. quid plura? quid istis?

So that deficient Speech of *Venus*, *Æn.* 1. carries Matter of Admiration with it:

Sed vos qui tandem? ubi mittitur (estis.)

And that of *Pamphilus's* Indignation, *Ter. Ad.* 1. *Scen.* 5.

Tantumne rem tam negligenter agier? ubi deest (de- cet.)

Ex pede Herculem: ubi mittitur (computes magnitudinem.)

Scriptural Examples of Ellipsis.

Gen. 3. 1. And he said to the Woman, (*i. e.*) the Devil in the Serpent.

Exod. 4. 15. Then *Zipporah* took a sharp [Stone or Knife] which is understood, but not expreis'd in the Original.

Synalæpha, *Συναλοιφή*, [*Synaloiphe*] *Commixtio*, a mingling together.

It is a gathering of two Vowels into one Syllable; or a Collision or dashing together of a Vowel before another in divers Words.

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traction.

It is a Contraction of two Words or Syllables into one.

Farnaby.

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Aeripedes. alveo. cui. tenvis. parietis. aurea.

Seu lento fuerit alvaria vimine texta.

Alvaria, pro Alvearia.

Diaeresis, *Διαίρεσις*, [*Diairesis*] *Divisio*, Division.

It

It is a Figure of *Profodia*, and is when one Syllable is divided into two Parts.

Dividit in binas partita Diæresis unam:

Evoluisset. abaneus. evobe. materiai.

Debuerant fus s evoluisse suos.

Evoluisse, pro evoluisse; abaneus, pro aneus; evobe, pro vœ; materiai, pro materie.

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* A Figure, when for expressing of Passion and Affection, some Word (necessary in Construction) is forborn: Or, when in a Sentence, a Word is wanting, to make that Sence which hath been spoken.

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Scriptural Examples of Ellipsis.

Gen. 3. 1. And he said to the Woman, (*i. e.*) the Devil in the Serpent.

Exod. 4. 15. Then *Ziporah* took a sharp [Stone or Knife] which is understood, but not expres'd in the Original.

Numb. 14. 19. He also that shall have dominion,
shall be of Jacob.

See Numb. 16. 28. 2 Kings 19. 9. 22. 18.

Isa. 1. 13. I cannot Iniquity, (i.e.) I cannot bear
Iniquity.

Hof. 8. 1. Trumpet to Mouth, (i.e.) Set the
Trumpet to the Mouth.

Psalms 6. 4. And thou, Lord, how long?

ZEUGMA, ζευγμα, *Zundura*, a joyning or coup-
ling together; derived from ζυγους, *jungo*, to
joyn or couple.

Zeugma is a Figure of Construction, whereby
one Verb or Adjective answering the hearer to di-
vers Nominative Cases or Substantives, is reduced
to the One expressly, but to the Other by a Sup-
plement.

Farnaby.

Suppositis multis si verbum insaniat unum.

*Aut Adjectivum, fit Zeugma: Hic illius arma,
Hic currus fuit. Hircus erit tibi saluus & hœdi.*

*Vicit pudorem libido, timorem audacia, rationem a-
mentia.*

But when there is a Comparison or Similitude,
the Verb or Adjective agrees with the former No-
minative Case or Substantive: as,

Ego melius quàm tu scribo. Ego sicut fœnum arui.

Hoc ille ita prudenter atque ego fecisses.

Zeugma is made three ways, *viz.*

1. In Person; as,

Ego & tu studes.

2. In Gender: as,

Maritus & uxor irata.

3. In Number; as,

Hic illius arma, hic currus fuit.

Zeugma hath Three kinds, *viz.*

1. Pro-

1. *Protozeugma*, which is when the Verb or Adjective is expressed in the Beginning of the Clause or Sentence; and omitted after: as,

--- *Sunt nobis mitia poma,
Castaneæ molles, & pressi copia lactis.
Dormio ego & tu.*

For neither art thou he, *Catiline*, whom at any time Shame could call back from Dishonesty, either Fear from Peril, or Reason from Madness. *Cicero against Catiline.*

Here the Verb [could call back] is the common Word which is express'd in the first Clause, and understood in the following.

2. *Mesozeugma*, when the common Word is put in the middle Clause: as,

*Semper bonos neminque tuum, laudēque manebunt.
Ego dormio & tu.*

What a shame is this, that neither Hope nor Reward, nor Fear of Reproach, could any thing move him; neither the Perswasion of his Friends, nor the Love of his Countrey.

3. *Hypozeugma*, which is, when the Verb or Adjective, or the common Word, is put in the last Clause, or in the End of the Clause: as,

*Ego mihi illum, sibi me ille anteferebat.
Ego & tu dormis.*

The Foundation of Freedom, the Fountain of Equity, the Safeguard of Wealth, and Custody of Life, is preserved by Laws.

By this Figure *Zeugma*, a Verb is sometimes reduced to two Nominative Cases, and agrees with both, and then it is called a *Zeugma of Locution*, not of Construction: as,

Joannes fuit piscator & Petrus.

John was a Fisherman and Peter.

S*yllepsis*, συλλεψις, *Comprehensio*, *Comprehensor*, derived from συλλαμβάνω, [*syllambano*] *comprehendo*, to comprehend or contain.

A Figure of Construction ; and is when a Nominative Case Plural is joined to a Verb Singular, or a Nominative Singular to a Verb Plural ; or it is a Comprehension of the more Unworthy under the more Worthy.

Farnaby.

Personam, genus & numerum conceptio triplex.

Accipit indignum Syllepsis sub mage digno.

Tuque puerque eritis ; Rex & Regina beati.

Quid tu & soror facitis ? In English,

What do you and your Sister make ?

Ego & mater miseri perimus ; I and my Mother being miserable, do perish.

Tu & uxor, qui adfuistis, testes estote ; You and your Wife, who were present, be ye Witnesses.

Syllepsis is Threefold, viz.

1. Of the Person : as,

Ego & pater sumus in tuto ; I and my Father are safe.

Neque ego, neque tu sapimus ; Neither I nor you are wise.

Tu quid ego & populus mecum desideret audi ; Hear you what I and the People with me, do desire.

2. Of the Gender : as,

Rex & Regina beati ; The King and the Queen be blessed.

3. Of the Number : as,

Ego cum fratre sumus candidi ; I, with my Brother are white.

So Ovid. *Impliciti laqueis nudus uterque jacet ;* They lie both naked fast tied together with Cords, speaking of Mars and Venus, tied together in Vulcan's Net.

D*ialyton*, διαλυτον, *Dissolutum*, disjoined ; derived from διαλυω, [*dialyo*] *dissolvo*, to disjoyn.

It is all one with *Afyndeton*.

Afyndeton, ἄσυνδeton, *Inconjunctum*, Disjoined, or without Copulative, is derived from the Privative α and συνδeton, [*syndetos*] colligatus, bound together; which is derived from δεω, [deco] ligo, to bind.

A Figure, when in a Heap or Pile of Words, a Conjunction Copulative is not only for Speed and Vehemency, but for Pathetical Emphasis sake left out.

Dialyton tollit juncturam, ut Afyndeton, idque.

* *Articulus faciet: Rex, Miles, plebs negat illud.*

Frangite toros, petite vina, rosas cape tingere nardo.

Tot res repente circum vallant, unde emergi non possunt; vis, egestas, injustitia, solitudo, infamia.

Ubi singula voces afyndita, sunt emphatica.

Ceteros ruerem, agerem, raperem, tunderem, postererem.

Veni, vidi, vici.

Here if the Words were Copulated with Conjunctions, the quick Vertue, Vehemency and Earnest Affection of the Speech would Languish and Decay.

* *English Examples of Dialyton and Afyndeton.*

Her Face with Beauty, her Head with Wisdom, her Eyes with Majesty, her Countenance with Gracefulness, her Lips with Loveliness. Where many [ands] are spared:

The King himself, the Soldier, all sorts of People deny this.

By thy Folly and thy Wickedness, thou hast lost thy Substance, thy good Name, thy Friends, thy Parents, and offended thy Creator.

In some Places only, the Conjunction is put in the last Place, in a Compare of Three: as,

A fair Woman doth not only Command without Entreaty, but Persuade without Speaking.

Her

Farnaby.

* *Articulus* hath been accounted among the Ancient Rhetoricians a Figure, but now *Afyndeton* supplies its Place.

Her Wit endeared by Youth, her Affection by Birth, and her Sadness by her Beauty.

Scriptural Examples.

1 Cor. 13. 4, 5, 6, 7. Charity suffereth long, envieth not, vaunteth not it self is not puffed up, behaveth not it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, &c.

1 Tim. 3. 2. 3. For Men shall be Lovers of their own selves, Covetous, Boasters, Proud, Blasphemers, disobedient to Parents, Unthankful, Unholy, &c.

The like also you may find in Rom. 1. 29, &c. Psalm 66. 1, 2, 3. Rom. 3. 11, 12, &c. 1 Thes. 5. 16, &c.

Polyfyndeton, πολυσυνδετον, *Variè & multipliciter conjunctum*, Diversly and many Ways joyned or coupled together : derived from πολυ, [polu] multum valde, very much, and συνδεσις, [syndetos] conjunctus, joined together.

A Figure, signifying superfluity of Conjunctions, and is, when divers Words are for their Weightiness, (and not without an Emphasis) knit together with many Copulatives.

Farnaby.

*Conjectura frequens vocum Polyfyndeton esto :
Fatæque fortunæque virum moresque manusque.*

Liv. lib. 8. dec. 3. *Et somnus, & vinum, & epule,
& scorta, & balnea, corpora atque animos enervant.*

English Examples.

Overmuch Sleep also, and Wine, and Banquers, and Queans, and Baths, Enervate and Enfeeble the Body and Mind.

He was both an Enemy to his Country, and a Betrayer of his Trust, and a Contemner of the good Laws, and a Subverter of the Peoples Liberties and Immunities.

Scriptural Examples of Polyfynderon.

1 Cor. 13. 1, 2, 3. Though I speak with the Tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal, and though I have the Gift of Propheſie, and underſtand all Myſteries, and all Knowledge, yea, if I had all Faith, ſo that I could remove Mountains, and had not Love, I were nothing.

Acts 1. 13. Where abode both Peter and James, and John, and Andrew, &c.

Gal. 4. 10. Ye obſerve Days, and Months, and Times, and Years.

The like Examples you have in Rom. 8. 38, 39. Psalm 18. 2, &c.

PLeonaſmus, πλεοναſμὸς, Redundantio, Superfluity: derived from πλεονάζω, [pleonazo] redundo, to abound ſuperfluouſly.

A Figure, whereby ſome Superfluous Word is added in a Sentence to ſignifie emphatically the Vehemency and Earneſtneſs of the Speaker, and the Certainty of the Matter ſpoken.

Vocibus exuperat Pleonaſmus & emphaſin auget. Farnaby.

Auribus his audiui, oculis vidi, ore loquutus.

Cic. Accipies igitur hoc parvum opusculum.

Ubi gentium? quo terrarum abiit?

Ter. Te interea loci cognovi.

Nilo amne vectus.

Ter. Ego hominum callidiorum vidi neminem quàm Phormionem.

English Examples.

I heard it with these Ears.
 I saw it with these Eyes.
 I spake the Words with my own Mouth.

Scriptural Examples.

The God of all Grace, out of the Fountain of his rich Mercy, oft uses this manner of speaking; thereby to condescend to the weakness of our Capacities, clear up things to our Understandings, and beat them as it were into our dull Apprehensions: as,

Deut. 13. 4. Ye shall walk after the Lord and fear him, and keep his Commandments, and obey his Voice; and you shall serve him, and cleave unto him.

Deut. 33. 6. O foolish People, and unwise, &c.

Prov. 27. 2. Let another Man praise thee, and not thine own Mouth; a Stranger, and not thine own Lips.

1 John 1. 1. We have seen with our Eyes, &c.

So *John* 1. 3. 6. 33, 34, 35.

These Pleonastical Inculcations are not vain, but serve to work things the better upon our hard Hearts.

The Scripture is often Exegetical; what it speaks darkly in one Place, it explains in another.

Parelcon, παρέλκον, *Protractio*, Protraction, or prolonging, derived from παρέλκω, [*parelco*] *protrabo*, to protract or prolong.

A Figure when a Syllable, or whole Word is added to another in the End of it.

Farnaby.

Syllabicum adjectum sit vocis sine Parelcon;
Quipote. numnam. etiamnum. ehodum. tu Sofia ades-
dum.

Paren-

Parenthesis, *παρίσθαις*, *Interpositio*, Interposition, or an Inserting between; derived from *παρίσθαις*, [*parentithemi*] *insero*, *interjicio*: To Interpose, or cast between.

Parentthesis is a Form of Speech, or a Clause comprehended within another Sentence, which (though it give some Strength) may very well be left out, and yet the Speech perfect, or the Sense sound.

Herein are Two Rules observable, *viz.*

1. Let it neither be long nor frequent, because then it will render the Sentence obscure.
2. Let it be very seldom that one *Parentthesis* be inserted within another.

Membrum interjecto sermone Parenthesis auget.
Credo equidem (nec vana fides) genus esse Deorum.

Farnaby.

Horat. Cetera de genere hoc (adeò sunt multa) loquacem.
Delassare valent Fabium.

Englisch Examples.

Sometimes a *Parentthesis* makes your Discourse more Graceful and Intelligible.

Tell me ingenuously (if there be any Ingenuity in you) whether, &c.

That what his Wit could conceive (and his Wit can conceive as far as the Limits of Reason stretch) well, as directed to the setting forth of his Friend, &c.

And indeed all Parentheses are in Extrems, either Graces or Foils to a Speech;

If they be long they seem Interruptions, and therefore at the End of them must be a Retreat to the Matter, called *Antanaclassis*, in which Figure you shall

shall find Examples of such Parentheses as require a Retreat to the Matter.

A *Parenthesis* is often put in, when the Speaker supposing that the Hearer may demand a Reason of, or make an Objection to what he saith, preventeth him by an Interposition, expressed before the Sentence be all ended: So that hereby it may appear, that a *Parenthesis* serves to confirm the Saying by the Interposition of a Reason, and to confute the Objection by the timely prevention of an Answer: Also where the Sentence may seem dark, or doubtful, it puts in a short Annotation or Exposition to give Light, and to resolve the Doubt.

Scriptural Examples of Parenthesis.

2 Cor. 11. 23: Are they Ministers of Christ? (I speak as a Fool) I am more, &c.

Isaiah 7. 23. At that time all Vineyards (though there were a thousand Vines in one, and sold for a thousand Silverings) shall be turned into Briars and Thorns.

EVOCATIO, Evocation, or calling forth.
 * *Evocation* is a Figure of Construction, and is, when the Nominative Case to a Verb of the third Person is set before a Verb of the first or second Person, which draws, and as it were, calls it away to its own Impropriety: Or,

• It is an immediate reduction of the third Person, either to the first or second.

When as the first or second Person doth immediately call unto it self the third; they do both become the first or second Person.

Farnaby. *Personam ad primam revocatur sive secundam.*
Tertia: Qui legis hæc. Populus superamur ab uno.

Ego pauper laboro ; tu dives ludis.

Where note that the Verb must agree with the Person calling ; as may yet further appear ; viz.

Ego

Ego tuæ delicia istuc veniam.

Magna pars studioforum amantitates quarimus. A
great Part of us Students do seek Pleasures.

PArathesis, *παραθέσις*, *Appositio*, Apposition, or a putting of one thing to another; derived from *παρατίθεμι*, [*paratithemi*] *appond*, to put or add unto.

Apposition is a continued or immediate Conjunction of two Substantives of the same Case, by the one whereof the other is declared: as,

Urbs Roma, the City Rome.

And it may be of many Substantives: as,

Marcus Tullius Cicero.

Apposition is a Figure of Construction, (which the Ancients call'd *Interpretation* or *Declaration*) whereby one Noun Substantive is for Declaration and Distinction sake added unto another in the same Case: as,

Flumen Rhenus, the Flood Rhenus.

Et Casu Substantiva apponuntur eadem.

Farnaby.

Turba molesta proci. Mons Taurus. Fons Aganippe.

This Figure is made for a Threefold Consideration: viz.

1. For the Restraining of a Generality: as,
Animal equus, a living Creature, an Horse.

2. For the removing of Equivocation: as,
Taurus Mons Asiae.

Lupum [piscem] non vidit Italiae.

3. For the Attribution of some Property: as,
Erasmus, vir exactissimo judicio: Erasmus, a Man of most exact Judgment.

Nierus, adolescens insigni formâ: Nierus, a Stripling of an Excellent Beauty.

A Scriptural Example of Parathesis.

John 14. 22. Judas saith unto him, not Iscariot, Lord how is it that thou, &c.

Antiptosis, Ἀντιπῶσις, Casus pro casu positio, The putting of one Case for another, derived from ἀντι, [anti] pro, for, and πῶσις, [ptosis] casus, a Case. It is a Position of one Case for another.

A Figure of Construction, and is when one Case is put for another, and sometimes with a very good Grace.

Farnaby.
• Trabeate
the Vocative
for Trabeatus
the Nominative.
The Nominative
for the Genitive.
The Dative for
Accusative.
Ablative for
Dative.

Antiptosis amat pro casu ponere casum :
*Urbem quam statuo vestra est * Trabeate salutas.*

The City which I mean is yours.

Sermonem quem audistis non est meus ; The Talk which you have heard is not mine.

Aristotelis libri sunt omne genus eloquentia referti ;
for omnis generis.

Terence : *Nam expedit bonus esse vobis ; vobis* for *vos*.

Virg. *Heret pede pes, densusque viro vir ; pede, pro pedi.*

But this Figure and *Hypallage* are found rather to excuse the License or the Error of Authors, than to shew that we may do the same.

Scriptural Examples.

Rev. 3. 12. Him that overcometh will I make a Pillar, &c.

Rev. 1. 5. Luke 1. 55.

Hellenismus, Ἑλληνισμός, Græcorum imitatio, Sermo Græcanicus, Græcismus seu proprietas Græcorum verborum ; A Græcism, or Speech after the manner of the Greeks, derived from Ἕλλας, [Hellen] Deucalion's Son, from whom the Greeks are called Ἕλληνες, [Hellenes] from whence ἑλληνίζω, [Hellenizo] Græcè loquor to speak after the manner of the Greeks. A

A Græcism, or an Imitation of the Greeks, in Phrase or Construction; or a Speech after the manner of the Greeks: which is,

When the Construction proper to the Greek Tongue, is used in another Language.

Hellenismus erit phrasis aut constructio Græca: Farnaby.

Define clamorum. fallunt. Ardebat Alexin.

Nobis non licet esse tam disertis.

(Terentius: Utrique vobis expedit esse bonas)

..... didicisse fideliter artes

Emollit.

Virg. Cui nec certaveris ulla.

Hor. Define curarum; pro, à curis.

This Græcism Edm. Spencer (Ch. 13.) uses also not unelegantly in the English Tongue: as,

For not to have been dipt in *Lethe Lake*.

Could save the * Son of *Thetis* from to die. * *Achilles*.

TMESIS, *τμήσις*, *Sectio*, a Section or dividing; derived from *τμήν*, [*temna*] or *τμάω*, [*temao*] *seco*, *scindo*, to cut or divide.

Tmesis is a Figure whereby the Parts of a compound or simple Word are divided by the Interposition of another.

Compositæ in partes est Tmesis sectio vocis: Farnaby.

Quæ mihi cunque placent. Septem subjecta trioni.

Hor. Est quadam prodire tenuis, si non datur ultra.

i. e. *licet quadantenus prodire.*

Plaut. Sed ne ego stultus, qui rem curo publicam.

i. e. *qui rempublicam curo.*

Hendiadys, *ἑνδιαδύς*, of *ἑνδιαδύς*, [*heniaduo*] *unus in duo solutio*, a dividing of one thing into two; derived from *ἵδω*, [*odo*] *corrodo*, to bite or gnaw in sunder, *quasi in duos duos*, [*ben dia duoin*] *unum per duo*, one thing by two.

Hendiadys is a Figure, whereby one thing is divided into two; or when one thing is expressed by more Words.

Farnaby.

*Hendiadys unum in duo solvit, mobile fixum.**Dans : auro & pateris. Chalybem frænosq; momordit.**Pateris & auri, i. e. aureis pateris.**Chalybem frænosque, i. e. frænos chalybeos.**In regione & umbrâ mortis, i. e. regione umbrosâ mortis.**English Examples.**Cups of Gold. i. e. Golden Cups.**In the Region and Shadow of Death, i. e. in the shady Region of Death.**Scriptural Examples of Hendiadys.**Gen. 19. 24. And Jehovah rained upon Sodom and Gomorrah Brimstone and Fire, &c. i. e. fiery and burning Brimstone, or sulphurous Fire. See Gen. 1. 26.**Jer. 29. 11. Ad dandum vobis finem & expectationem, i. e. finem expectatum.**Matth. 14. 16. They sate in the region and shadow of death, i. e. in the shady Region of Death.**Matth. 20. 20. Then came the Mother of Zebedee's Children with her Sons, worshipping him, and desiring, &c. i. e. desiring by worshipping.*

ENallage, *ἑναλλαγή*, *Ordinis permutatio*, a change of Order, derived from *ἑναλλατίζω*, [*enallatto*] *permutato*, to change one thing for another; or from *ἑναλλοῦ*, [*enalkos*] *inversus & præposterus*, turned upside down and disorderly.

A Figure, whereby the Number or Gender, Mood, Person or Tense are changed, or put one for another.

Farnaby.

*Personam, numerum, commutat Enallage tempus.**Cumque modo genus; ut, Pereo a quod charius est mi.**Ne faciat vinci, præsto est, hinc surgere voces.**Ovid. Et flēsti, & nostros vidisti flentis ocellos.**Flentis, pro flentium, nisi nostros pro meos dixeris.*

Enal Gen.

*a Pro qui
mihi charior
sum.*

Enal. Numeri

Cicero ad Trebat. Sed valebis meaque negotia vi-^{Enal. Modi}
debis, meque diu adjuvantibus ante brumam expectabis :
pro Vale, vide, expecta.

The Future Tense of the Indicative being put
for the Imperative Mood.

Ter. in Phor. Si quis me querit rufus, praesto est,^{Enal. Perf.}
desine : pro, praesto sum ; nam de se loquitur.

Virg. Omnis humo fumat Neptunia Troja : pro, fumavit.^{Enal. Temp.}

The Present Tense being put for the Preterper-
fect.

Scriptural Examples of Enallage.

This Change of Order is sometimes of the Num.^{Enal. Num.}
ber : as.

Psalms 14. 1. The Fool hath said in his heart,
There is no God : They are corrupt, they have done
abominable Works, &c.

See Exod. 20. 2. Prov. 1. 11. Matth. 1. 21.

Here the Singular is put for the Plural Number ;
or on the contrary.

Thus in Isa. 3. 12. Women shall bear rule over^{Enal. Gen.}
them, &c. (i. e.) effeminate Men shall, &c. The Fe-
minine Gender put for the Masculine ; Effeminate
Men are called Women.

Psalms 1. 1. Blessed is the Man that walketh not^{Enal. of the}
in the counsel of the ungodly, &c. (i. e.) whose^{Tense.}
Heart, Affections and Will, God hath so renewed,
that he will not walk in their Counsel, &c. where
the Present is put for the Future Tense. See
Matth. 14. 40.

Psalms 18. 20. For by thee I have run through^{Enal. Perf.}
a Troop : and by my God have I leaped over a
Wall.

Deut. 32. 15. But Jeshurun waxed fat, and kick-
ed : Thou art waxed fat, &c. The like Example
you have in Gen. 49. 4.

Synthesis, Συνθεσις, Compositio, Composition, or
joining together ; derived from συντιθεμι, [*syn-*
tithemi] compeno, to compose or put together,

It is a Construction made for signification sake :
Or a Speech congruous in Sense, not in Voice.

It is a Figure of Construction, whereby a Noun
collective singular is joined to a Verb plural.

Of others it is also called a Figure, whereby two
Words are joined into one by a sign of Union.

Farnaby.

Synthesis est sensus tantum, non congrua voce.

Turba ruunt. aperite aliquis. pars maxima caesi.

Gens armati, a Nation or People armed.

Sometimes it is made in Gender only ; as,

Elephantus grævida, an Elephant great with young.

Or for Supplements sake ; as,

Centauro in magna : Where the Word *puppi*, or
Ship is understood.

Sometimes it is made both in Gender and Num-
ber ; as,

Pars merſi tenuere ratem, Part being drowned, held
the Oar.

Laudem ſemper-florientis Homeri.

Monti-feriens fulmen.

English Examples of Synthesis.

The Tempest-riſſed Seas.

The Earth-incircling Ocean.

The Green-mantled Earth.

A Heaven-faln Flat.

A Rock-rending Whirlwind.

Marble-hearted Cruelty.

A*Naſtrophe*, 'Αναſτροφὴ, *præpoſtera rerum collocatio*, a
prepoſterous placing of Words or Matter ; de-
rived from ἀναſτροφή, [*anaſtropho*] *retro verto*, to turn
back.

A Figure, whereby Words which ſhould have
been precedent, are poſtponed.

Farnaby.

Digna præire ſolet poſtponere Anaſtrophe verba.

Tranſtra per. Italiam contra. Maria omnia circum.

H*yperbaton*, ὑπερβατόν, *Transgreſſio*, *Transgreſſion*,
or a paſſing over ; derived from υπερβαίνω, [*hy-
perbaino*] *transgredior*, to paſs over. By

By Rhetoricians it is called a transposed Order of Words ; such as the Cause and Comeliness of Speech often requires.

Hyperbaton is a Figure, when Words are for Elegancy and Variety transported from the right Order of construction (which is the plain Grammatical Order) into another handsomer and more fit Order : or,

When Words agreeing in Sence, are in Site or placing disjoined :

Est vocum inter se turbatus Hyperbaton ordo: Farnaby.
Vina, bonus quæ deinde cadis onerârat Acestes.
Littere Trinacrio, dederâtque abeuntibus heros,
Dividit.

But this Figure and *Antiptosis* are found rather to excuse the Licence or the Error of Authors, than to shew that we may do the like.

Scriptural Examples.

Ephes. 2. 1. And you hath he quickened, who were dead in Trespasses and Sins.

Ephes. 5. 3. But fornication and uncleanness or covetousness, let it not be once named amongst you, as becometh Saints.

Ephes. 1. 14. Which is the Earnest of our inheritance, until the redemption of the purchased Possession unto the Praise of his Glory.

H*ypallage*, ὑπαλλογή, *Immutatio*, a changing ; derived from ὑπό, [*hypo*] in, and ἀλλοτίζω, [*allat-*to] *muto*, to change.

A Figure, when the natural Order of the Word is changed ; as, when two Words change their Cases, or when Words are altered among themselves.

Casu transposito submutat Hypallage verba : Farnaby.
Impia trabs videt hes ortus. dare classibus Austros,
For dare classes Austris.
Et gladium vaginâ vacuum in urbe non vidimus.
For vaginam gladio vacuum.

Scriptural Examples of Hypallage.

Job 17. 4. Thou hast hid their heart from understanding, *i. e.* Thou hast hid Understanding from their Hearts.

Isa. 5. 30. The light shall be darkened in the Heavens thereof, *i. e.* the Heavens in the light thereof.

Psalms 104. 4. Who maketh his Angels Spirits, *i. e.* The Spirits his Angels or Messengers.

Heb. 3. 13. Through the Deceitfulness of Sin, *i. e.* by deceitful Sin.

See *Isa.* 1. 3. *Psalms* 80. 6. *Amos* 5. 16. *Prov.* 7. 22.

Hysterologia, ὑστερολογία, *Dictio prepostera*, a preposterous or disorderly Speech, when that which by Order ought to have been spoken first, is brought in last.

It is otherwise called ὑστέρων προτέρων, [*Hysteron proteron*] *postremum primum*, the last first; derived from ὑστέρων, [*hysteros*] *postremus*, the last or hindmost, and λόγος, [*logos*] *verbum*, a Word or Speech.

It is called in the English Phrase, The Cart before the Horse.

A Figure, when in a Speech, that which in course of Nature ought to have preceded, is brought in last.

Farnaby.

Hysteron & Proteron sive Hysterologia secundo Prima loco ponit. ---- *Lavinâque littora venit.*

Detrudunt naves scopulo, nutrit peperitque.

Valet atque vivit.

Postquam altes tetigit structus, & ad æquora venit.

English Examples.

The Ship arrived at the *Lavinian Shore*: it came foul of the Rock.

She nourished and preserved him, she brought him forth into the World.

He is in health and alive.

Scriptural Examples of Hysterologia.

The Order of Time is not always kept in Scripture; but sometimes that which was done last is placed first. The Saints looked more at the Substance, than at small Circumstances in their Writings; and therefore the placing things in Scripture must not be strictly urged: For it is usual by this Figure of Anticipation of Time, to relate that last, which either as to Course of Nature, or as to the Time of Accomplishment, should have had the first Place; as appears by *John 11. 2.* compared with *Chap. 12. ver. 3.*

Psalms 7. 14. He travaileth with Iniquity, and hath conceived Mischief. Here note, that the Birth is set before the Conception.

Luke 4. 9. The Devil's leading up of Christ unto the Top of the Pinnacle of the Temple, is mentioned after his taking him up into the exceeding high Mountain: And yet that precedes this, as appears by *Matth. 4. 5, 8.*

See *Gen. 11. 1. 30. 22, 23. Isa. 38. 21, 22.*

S*ynchoreſis*, Συγχωρησις, *Conceſſio*, Concession, or granting of an Argument; derived from συγχωρησις, [*synchoreo*] concedo, to grant.

A Figure, when an Argument is Ironically or Mockingly yielded unto, and then marred with a stinging Retort upon the Objecter.

This Form of Speech delights most, either when that which we grant, is prejudicial to, and stings the Objecter, as in Controversies it often happens: Or, when the Argument granted, brings no less unto him that grants it.

Sit Sacrilegus, sit fur, sit flagitiorum omnium vitiorumque princeps: at est bonus Imperator.

Sint Christiani pauperes, sint mundo immundo exosi; sunt tamen cæli heredes.

Cum adversarium pungimus; ut,

Habes igitur Tubero, quod est accusatori maxime optandum, confitentem, se in eâ parte fuisse, quâ te Tubero quâ virum omni laude dignum patrem tuum. Itaque prius de vestro delicto confiteamini necesse est, quam Ligarii ullam culpam reprehendatis.

English Examples.

I admit, you are Resolute; I grant, your Determination is immoveable; but it is in Things directly repugnant to the grave Advice of your knowing Friends, and in things of a great Tendency to your utter undoing.

They are Proud, Vain, Disobedient, I acknowledge it; yet they are our Children.

Scriptural Examples.

James 12. 9. Thou believest that there is One God; thou dost well: the Devils also believe and tremble.

Eccles. 11. 9. Thus Solomon also checks the young Man's Folly: Rejoice, O young Man, in thy youth, and let thy heart cheer thee, &c. and walk in the ways of thy heart, &c. But know, &c.

Here first, you have an Ironical Confession; but after this, a stinging [But] which marrs all.

The like Examples you may find in 2 Cor. 4. 8. *Rom. 11. 19, 20. 1 Cor. 1. 2, 11. 2 Cor. 12. 16, 17.*

Anthropathia, Ἀνθρωπάθεια, *humanus affectus*, Human Affection; derived from ἀνθρωπος, [*anthropos*] homo, a Man, and πάθος, [*pathos*] affectus, Affection: Or rather from ἀνθρωποπαθεῖν, [*anthropopatheo*] humano more afficior, aut loquor, to be affected with, or speak after the manner of Men.

It is an attributing to God Human Affections; or it is a speaking after the manner of Men.

A Metaphor, whereby that which properly is agreeable to the Creatures, and especially to Man, is by the same Similitude transferred unto the Creator and heavenly things.

This

This is very frequent in Scripture, when it speaks of God after the manner of Men, and by Bodily Things, sets forth the Divine Excellencies of the Spiritual or Heavenly Being.

This Metaphorical Form of Speech is also by others called *Syncatabasis*, *condescensio*, Condescension, for that in Holy Writ, the Lord doth, as it were descend unto, and under Human Things resembles and expresses Heavenly Mysteries unto our Capacities.

Thus the Lord is said to have a Face in *Psal.* 116. 11. 17. 15. and Eyes, in *Psal.* 114. 4. to signify his Omniscience; Bowels, in *Isa.* 63. 15. and a Bosom, in *Psal.* 74. 11. to denote unto us infinite Mercy, and most ardent Love.

Thus in *Psal.* 48. 14. He is said to be his Peoples guide even unto Death; and in *Psal.* 62. 7. the Rock of their Strength and their Refuge, in *Psal.* 18. 2. their Buckler, and the Horn of their Salvation; Thus in *Psal.* 17. 8. He is said to have Wings, to shew his Care and Protection of his People.

These, and such like, are the Condescensional Characters of Comfort, whereby we may easily Read and plainly Understand, the good and rich Mercy of the Incomprehensible *Jehovah*.

Thus the Lord also, in respect of his Adversaries is by this Metaphor portrayed with Letters of a contrary Signification; as, a Giant to Wound, a Judge to Condemn, and a Fire to Consume.

Exegetis, ἑρμηνεία, *Explicatio*, Explication or Exposition: derived from ἑρμηνεύω, [*exegoumai*] *explico*, to Explain or Expound.

Exegetis is a Figure very usual in Scripture, when those Things which were first spoken more Darkly, are afterwards in the same Sentence manifestly Explained: Or,

When a Thing spoke in one Member of a Sentence, is by way of Explication and Confirmation repeated in the latter Part of it,

An English Example.

Time at one Instant seemeth both short and long, short in the pleasingness in calling to Mind, long in the stay of his Desires.

Scriptural Examples.

Rom. 11. 7, 8. God hath given them the Spirit of Slumber : What's that ? Eyes that they should not see, and Ears that they should not hear.

Isaiah 51. 2, 2. Look unto the Rock, whence ye are hewen : Look unto Abraham your Father, &c.

Rom. 7. 18. For I know, that in me, that is to say, in my Flesh, dwelleth no good thing.

Isaiah 1. 2, 3. The latter Part of the Third Verse expounds the Second Verse, &c.

Isaiah 1. 22, 23. Thy Silver is become Dross : thy Wine is mix'd with Water : (*i.e.*) thy Princes are Rebellious, and Companions of Thieves, &c.

Prov. 3. 3. Let not Mercy and Truth forsake thee : bind them about thy Neck, write them upon the Table of thine Heart.

The like in *Psalms 17. 1. 10. 1. 6, 8, 9. 35. 1. 23. 18. 2, 3. Ezech. 6. 12. 13. 2 Kings 20. 3. Prov. 30. 3. Deut. 7. 3. 2 Tim. 1. 2, 3, &c. Jonah 2. 3, 4, 6. 1 Cor. 5. 9. 2 Tim. 4. 6.*

S*yncretism, Συγκερισμός, Comparatio*, a Comparison, derived from *συνκρίνω*, [*syncrino*] *comparo*, to compare.

1. *Syncretism* is a Comparison of contrary Things, and divers Persons in one Sentence.

2. *Comparatio* is a Form of Speech, which by apt Similitude, shews that the Example brought in is either like, unlike, or contrary : Like Things are compared among themselves ; unlike, from the less to the greater in Amplifying, and from the Greater to the Less in diminishing ; and Contraries by opposing one another.

English

English Examples of Syncrisis.

The Subtle commit the Fault, and the Simple bear the Blame.

He that prefers wealthy Ignorance before chargeable Study, prefers Contempt before Honour, Darkness before Light, and Death before Life.

Scriptural Examples of Syncrisis.

Luke 23. 39, 40, 41. There you have the Guilty opposed to the Just, and Injury to Equity; in these Words, Saith the Believing Thief to the other Thief, We indeed, are justly here, for we receive the due Reward of our Deeds, but this Man (meaning Christ) hath done nothing amiss.

Isaiah 65. 12, 14. Behold, my Servants shall eat, but ye shall suffer Hunger; my Servants shall drink, but ye shall abide Thirst: Behold, my Servants shall Sing for Joy of Heart, but ye shall Cry through Sorrow of Heart, and shall Howl through Vexation of Spirit.

Many of *Solomon's* Proverbs are Compounded and Garnished with this Exornation: as,

Prov. 10. 25. As the Whirl-wind passeth, so is the Wicked, no more: But the Righteous is an Everlasting Foundation, *19. 10.*

Prov. 14. 1. Every wise Woman buildeth her House: But the foolish plucks it down with her Hands.

10. 1. A wise Son maketh a glad Father: But an Indiscreet Son is an heaviness to his Mother.

3. 33. The Curse of the Lord is in the House of the Wicked: But he Blesseth the Tabernacle of the Just.

English and Scripturall Examples of Comparatio.

1. Comparison of like Things: as,

Each Book sent into the World, is like a Barque put to Sea, and as liable to Censures, as the Barque is to foul Weather. *Herbert.* In

In the greenest Grass is the greatest Serpent : In the clearest Water the ugliest Toad : In the most curious Sepulchre are inclosed rotten Bones : The Estrich carries fair Feathers, but rank Flesh,

2 Tim. 3. 8. As *Jannes* and *Jambres* withstood *Moses*, so do these also resist the Truth ; Men of corrupt Minds, Reprobate concerning the Faith.

2. Comparison of unlike Things : as,

Brutus put his Sons to Death, for Conspiracy of Treason : *Manlius* punished his Son for his Vertue.

Mat. 6. 26. Behold the Fowls of the Air, for they Sow not, neither do they Reap, nor gather into Barns ; yet your Heavenly Father feedeth them : Are ye not much better than they ?

3. From the Less to the Greater : as,

Heb. 9. 13, 14. For if the Blood of Bulls, and of Goats, and the Ashes of an Heifer, sprinkling the Unclean, Sanctifie to the Purifying of the Flesh : how much more shall the Blood of Christ, who through the Eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works to serve the living God ?

From the Greater to the Less : as,

2 Pet. 2. 4. If God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darknes, to be reserved unto Judgment, &c. much less will he spare the Wicked, who walk after the Flesh in the Lust of Unclean-ness.

1 Peter 4. 18. If the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear ?

SIMILITUDO, a Similitude : It is a Form of Speech whereby the Orator or Speaker compares one thing with the other by a Similitude fit to his Purpose. This Exornation yields both Profit and Pleasure ; Profit by its Perspicuity, and Pleasure by its Proportion.

A *Similitude* is a *Metaphor* dilated, or enlarged, and a *Metaphor* a *Similitude* contracted.

English Examples of a Similitude.

As it makes no Matter, whether you lay a Sick Man in a Bedstead made of plain Wood, or in a Bedstead gilded and garnished with Gold; for whithersoever you remove him, he carries his Disease with him: Even so it is all one, whether the Mind which is sick with insatiable Avarice, be placed in Riches or in Poverty; for while the Disease hangs still upon it, it finds no rest.

This Comfort in Danger, was but like the Honey that *Sampson* found in the Lion's Jaws, or like Lightning in a Foggy Night.

Scriptural Examples.

Note that Similitudes are rather to make dark Things plain, than to prove any doubtful Thing: Similitudes are not Argumentative; as appears by the Parable of the Unjust Steward, in *Luke* 16. 6, 7, &c.

Prov. 26. 1. As Snow in Summer, and as Rain in Harvest; so Honour is not seemly for a Fool.

Vers 14. As the Door turneth upon his Hinges, so doth the Sloathful upon his Bed.

Prov. 28. 15. As a roaring Lion, and a ranging Bear; so is a wicked Ruler over the poor People.

DISSIMILITUDO, Diffimilitude.

Diffimilitude is a Form of Speech, whereby divers Things are compared in a diverse Quality.

An Example of Chrysostom.

If we have any Disease in our Body, we use Exercise, and all other Means, that we may henceforward be delivered and free from it; but being
sick

sick in Soul, we dissemble and make delay, we leave the Fountain uncured, and count necessary Things superfluous.

Scriptural Examples.

Luke 9. 58. The Foxes have Holes, and the Fowls of the Air have Nests, but the Son of Man hath not where to lay his Head.

Jer. 8. 7. The Stork in the Air knoweth her appointed Times, and the Turtle, and the Crane, and the Swallow, observe the time of their coming; but my People know not the Judgment of the Lord, &c.

The like in *Isaiah 1. 3*, &c.

Homœoptoton, *ὁμοῖπτον*, *Similiter cadens, similes casus habens*, falling out alike, or having Cases alike: derived from *πτω*, [*ptoo*] *cado*, to fall out or happen, and *ῥῆσις*, [*homoios*] *similiter*, alike.

It is a Rhetorical Exornation, whereby in the Latin Tongue divers Clauses end with like Cases: But in respect of the English, which is not varied by Cases, it may be called, setting of divers Nouns in one Sentence which end alike, with the same Letter or Syllable.

A Latin Example of Homœoptoton.

Pomp. Non enim ille sunt sole virtutes imperatorie, quæ vulgo existimantur, labor in negotiis, fortitudo in periculis, industria in agendo, celeritas in conficiendo, consilium in providendo.

English Examples.

In Activity commendable, in a Common-wealth profitable, and in War terrible.

Let thy Country be served, thy Governors obeyed, and thy Parents honoured.

Art thou in Poverty? Seek not Principality, but rather how to relieve thy Necessity.

Foolish Pity undoes many a City.

A Friend in need, is a Friend indeed.

Script.

Scriptural Examples of Homœoptoton.

Prov. 16. 12. It is an Abomination to Kings to commit Wickedness: For the Throne is establish'd by Righteousness.

Prov. 16. 32. He that is slow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.

Isaiah 11. 5. And Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins.

Homœoteleuton, ὁμοιοτέλευτον, [homoioteleuton] *simi-* See Episto:
lem finem habens, aut similiter desinens, Ending^{phs}.
alike; derived from τέλευτον, [teleuton] ultimum, the
last, and ὁμοιος, [homoios] similiter, alike.

A Figure, when divers Parts or Members of a Sentence end alike: This Exornation for the most Part, shuts up the Clauses of the Sentence, either with a Verb, or an Adverb.

Latin Examples.

Quàm celeriter Pompeio duce belli impetus navigavit?
qui Siciliam adiit, Africam exploravit, inde Sardiniam
cum classe venit.

Cicer. pro. Pomp. Ut ejus voluntatibus non solum
cives assenserint, socii obtemperarint, hostes obedierint,
sed etiam venti tempestatesque, obsecundarint.

English Examples.

He is looked upon as an Eloquent Man, who can
invent Wittily, remember Perfectly, dispose Order-
ly, figure Diversly, pronounce Aptly, confirm Strong-
ly, and conclude Directly.

No marvel, though Wisdom complains that she is
either wilfully despised, or carelessly neglected, ei-
ther openly scorned, or secretly abhorred.

Scriptural Examples of Homœoteleuton.

Isa. 13. 16, 20, 21. Their Children also shall be
dashed

dashed to Pieces before their Eyes, their Houses shall be spoiled, and their Wives ravished.

Neither shall the *Arabian* pitch Tent there, neither shall the Shepherds make their Folds there, but wild Beasts of the Desert shall lie down there, &c.

Isa. 40. 2. Cry unto her that her Warfare is accomplished, that her Iniquity is pardoned, &c.

COMPAR, Even, Equal, Alike.

It is of *Grecians* called *Isocolon* and *Parison*.

It is an even Gait of Sentences, answering each other in measures Interchangeably.

A Rhetorical Exornation, whereby the Parts of a Sentence do consist almost of the like Number of Syllables, ; or when the Words of a Sentence match each other in Rank, or the Parts accord in a fit Proportion ; which is, when the former Parts of a Sentence or Oration, are answered by the latter, and that by proper Words respecting the former.

Latin Examples.

Sic ergo in Pompeiana: Qui plura bella gessit, quam ceteri legērunt: plures provincias confecit quam alii concupiverunt.

Ibid. Extremā hyeme apparavit, incunte verō suscepit, mediā astate confecit.

Idem pro Sylla: Permitto aliquid iracundiæ tuæ, do adolescentiæ, cedo amicitia, tribuo parenti.

English Examples.

He left the City garnished, that the same might be a Monument of Victory, of Clemency, of Continency ; that Men might see what he had conquered, what he had spared, what he had left. *Cicero.*

If you compare the Parts of the latter Clauses with the former, you will find that they are fitly matched.

My Years are not so many, but that one Death may conclude them ; nor my Faults so many, but that one Death may satisfy them.

Save

Save his gray Hairs from rebuke, and his aged Mind from Despair : Where gray Hairs, aged Mind, Rebuke and Despair, answer each other.

It connects Contraries : Thus,

An Innocent, although he be accused, he may be acquitted ; but the Guilty, except he be accused, he cannot be condemned.

Scriptural Examples of Compare.

Amos 5. 24. Let Equity run down as Water, and Righteousness as a mighty Stream.

Isa. 1. 5. The Ox knoweth his owner, and the Ass his Master's crib, &c.

Prov. 18. 18. The Lot causeth contentions to cease, and parteth between the Mighty.

Prov. 21. 17. He that loveth Pleasure, shall be a poor Man : He that loveth Wine and Oil, shall not be rich.

Verse 18. The Wicked shall be a Ransom for the Righteous, and the Transgressor for the Upright.

See the like in *Prov. 15. 8. 19. 29. 20. 29. 8. 10. 3. 11. 4. 12. 21. 8. 10. 1. 12, &c. Isa. 29. 1. Prov. 11. 9, 17, 19, 20.*

P*arabola*, παραβολή, [*Parabole*] a Parable, or a Similitude of a thing ; derived from παραβάλλω, [*paraballo*] conféro, comparo, assimilo, to confer, resemble or make comparison.

A *Parable* is, as it were, a Shadow that goes before the Truth ; and is by Nature a comparison of things that differ, made under some Similitude.

It is said to be a Similitude, when by some comparison we make known that which we would have to be understood.

So, we say, a Man to be made of Iron, when we would be understood to speak of a cruel, hard-hearted and strong Man.

It is a comparing signifying a Similitude, (or a comparative Speech) tending to the Explanation and Peripicuity of the things under it : Or, it

is a Smilitudinary Speech, whereby one thing is uttered and another signified.

These are English Parables or Similitudes.

As a Vessel cannot be known whether it be whole or broken, except it have a Liquor in it; so no Man can be throughly known what he is, before he be in Authority.

If we need look so far back for an Example, we may see this Truth verified in *Hazael*: Compare 2 Kings 8. 13. with Chap. 13. v. 22.

Like as it is a shame for a Man that would hit the White, to miss the whole But; even so it is a shame for him that thirsts after Honour, to fail of Honesty. This is a Saying of a Heathen Philosopher.

A Parable in the Gospel, signifies an *Enigmatical* or *Allegorical* Comparison, as also an *Allegory* and *Ænigma*.

A Parable must be expounded, and no further strained, than Things agree with the Principal Intention, Scope, and Drift of the Spirit of God in that Scripture: as *Matth. 20. 1, 2, &c.* where the Scope is, God is not a Debtor unto any Man.

In Parables we must always look more to the Sence and Scope than to the Letter.

Note that in a Parable there are Three things Essentially Considerable; viz.

1. *Cortex*, The Rind or Shell; that is, the Words and Terms.

2. *Radix*, The Root and the Scope, unto which the Parable tends.

3. *Medulla*, The Marrow, that is, the Mystical Sense of the Parable; or the Fruit which may be gathered from it.

Matth. 24. 32. As from the Budding and Sprouting of Trees, ye may know that Summer is nigh; so likewise ye, when ye shall see the Signs of the Son of Man, know that his coming is near, even at the Doors: So in *Mark 3. 23.*

Matth. 13. 33. The Kingdom of Heaven is like unto

unto Leaven, which a Woman took and hid in three Measures of Meal, till the whole was Leavened.

Here the Former Part of the Parable is that which is brought into the Similitude : Whereof the Literal Sense is,

That little Leaven (being put together with the Meal into one Lump) hath that Effect, that it pierces into, and spreads over the whole Lump.

The latter Part is that unto which the former is applied, and by our Saviour signified in the first Words : The Kingdom of Heaven.

The Mystical Sence thereof is,

That the Gospel hath that Efficacy, that being Preached in *Palestina*, it would presently be spread over the whole World, and make the Church far larger than it was : For Leaven doth mystically signify the Gospel ; and the whole Lump the Church, which God hath from Eternity decreed to call unto himself, out of the World, by the Gospel.

Isa. 5. 1. The Parable of the Vineyard you have there ; which in the 7th ver. is explained thus,

The Vineyard is the House of *Israel* ; the pleasant Plant is the Men of *Judah* ; by Grapes, Judgment is understood ; and by wild Grapes, Oppression.

Ezek. 17. 2. A great Eagle, with great Wings, Long-winged, full of Feathers, which had divers Colours, came unto *Lebanon*, and took the highest Branch of the Cedar, he cropt off the Top of his young Twigs, and carried it into a Land of Traffick, &c.

This obscure Parable the Holy Ghost explains in the 12th ver. thus,

The great Eagle, signifies the Kingdom of *Babylon* ; by *Lebanon* is signified *Jerusalem* ; and by the highest Branch of the Cedar, and the Top of his young Twigs, the King and Princes of *Jerusalem* ; by a Land of Traffick and a City of Merchants, is signified *Babylon*.

See *Luke* 16. 19. *Matth.* 13. 3. 24. 44. *Luke* 8. 4. *Matth.* 22. 2, &c.

EXergasia, *Ἐργασία*, *Expolitio*, *repetitio*, A Polishing or Trimming; derived from *ἐργάζομαι*, [*exergazomai*] *repeto*, *effectum reddo*, to repeat, to polish a thing after it is finished.

A Figure when we abide still in one Place, and yet seem to speak divers Things; many times repeating one Sentence, but yet with other Words, Sentences, and Exornations.

It differs (as *Melancthon* saith) from *Synonymia*, forasmuch as that repeats a Sentence, or Thing, only with changed Words: But this with like Words, like Sentences, and like Things, having also many Exornations to the garnishing of it.

Thus to describe a Beautiful Woman, may be said, She hath a winning Countenance, a pleasant Eye, an amiable Presence, a chearful Aspect.

She was the Object of his Thoughts, the Entertainment of his Discourse, the Contentment of his Heart.

Your Beauty (sweet Lady) hath conquered my Reason, subdued my Will, mastered my Judgment.

Scriptural Examples.

Psalms 17. 1. Hear the Right, O Lord, attend unto my cry, give ear unto my Prayer, that proceeds not from feigned Lips.

35. 1, 2, 3. Plead my Cause (O Lord) with them that strive with me; Take hold of Shield and Buckler, and stand up for mine help. Draw out also the Spear, and stop the way against them that persecute me: say unto my Soul, I am thy Salvation.

More Examples you have in *Psalms* 18. 2, 3. *Joel* 2. 3, 4, 6. *Zech.* 6. 12, 13.

CHronographia, *Χρονγραφία*, *Temporum descriptio*, A Description of Times and Seasons; derived from *χρῶσις*, [*grapho*] *scribo*, to write or describe, and *χρόνος*, [*chronos*] *tempus*, Time or Season.

Chronography is a Rhetorical Exornation, whereby the Orator describes any Time or Season for Delectations sake : As, the Morning, the Evening, Midnight, the dawning and break of the Day, the Sun-rising the Sun-setting, Spring, Summer, Autumn, Winter, &c.

When break of Day hath drawn the Curtain of Heaven.

When the Morning had won the Field of Dark-
ness. The Morn-
ning.

When bright *Aurora* with her glittering Beams, sweet and comfortable Rays, hath reassumed her Dominion in the Air.

When the Morn's fair Cheek had not yet lost her Tears.

When the bright Beams of the East had driven away the dark Shadow of the Night, and the cheerful Birds had welcomed the first dawning Light with their glad Songs, and when Black and Sable Clouds were changed into Golden Glory.

When the Stars begin to glory of the Light which
they borrowed from the Sun. The Eve-
ning.

When the Night's black Mantle overspreads the Sky.

When Candles begin to inherit the Sun's Office.

When the Night, clad in Black, mourns for the loss of Day.

When the Darkæss ariseth in the East, and Stars begin to appear ; when Labourers forsake the Fields, Birds betake themselves to their Night-boughs, and when the silence of all Creatures is increased through the desire of Rest.

When all weary Creatures take their sweet Slum-
ber, when Cares are slackned, and Hearts forget their Labours, &c. Midnight.

When the Sun visits the Face of the Earth with
the warming and enlivening Influence of his Beams ;
when Fountains and Streams wax clear, Pastures

green ; when the Flowers of the Field, with the Trees Blossoms do present their Beauty to the Eyes of the Beholder, &c.

Autumn.

When Trees are widowed of their Leaves.

By the like Observations of Circumstances are all other Descriptions of Time.

E*uphemismus*, *Εὐφημισμός*, *Bona dictionis mutatio, seu favorabilis locutio*, A good change of a Word, or a fair kind of Speech ; derived from *eu*, [*eu*] *bene*, well, or pleasingly, and *epi*, [*phemi*] *dico*, to speak ; or from *εὐφημία*, [*euphemeo*] *faveo linguâ, aut bona verba dico*, to favour in Speech, or to give pleasing Words.

It is a fair kind of Speech, or a modest way of expressing ones Mind.

A Figure, whereby in Scripture you shall find a fair Name put on a foul Voice, and a Word of a good and bad signification Interpreted to the better Part ; and is also when Things (which would offend a most modest and chaste Ear) are veiled with *Periphrasis*, or Circumlocution.

See *Ami-
phras.*

Thus in *Deut.* 22. 9. To sanctifie, is put for to defile.

Thus Incest and Adultery is sometimes express'd by a modest Term of uncovering the Nakedness ; this you have in *Lev.* 18. 6. 20. 11, 17. *Ezek.* 22. 28. and *Hosea* 8. 8.

Thus the Vessel wherein Nature eases it self, is for seemliness veiled with this *Periphrasis* ; a Vessel wherein is no Pleasure, and this in *Jer.* 22. 28. and *Hosea* 8. 8.

Thus in *Prov.* 5. 20. *Solomon* most seemly observes the Modesty of Speech ; where he saith, Let her Breasts always satisfy thee, why shouldest thou Embrace the Bosom of a Stranger.

The Urine is veiled with a Circumlocution, Water of the Feet.

Parthe.

P*arrhesia*, παρρησία, *Licentia*, loquendi libertas & *audacia*, Liberty or Boldness of speaking: derived from *παρ* [*par*] and *ῥησις*, [*rhesis*] License or Liberty.

A Figure when we speak freely and boldly concerning things displeasing and obnoxious to Envy; especially when fear seemed to hinder it: Or,

When in any Case we shew our Confidence for the present, our Fearfulness for the future, or our Ability to confute a false Accusation; or, as others say,

It is either when we boldly acknowledge and defend a fault not proved against us, or when we ventrally and confidently upbraid and rebuke others for their Faults: In which Form of Speech, it being to Superiors, such an Asswaging may Elegantly be thus, to wit,

May I with your leave, speak freely what I think?

Or a modest Insinuation, made by shewing the Necessity of freedom of Speech in that behalf.

Vide quàm non reformidem, quanta possum voce contendam; tantum abest ut tue sententiæ subscribam, ut in publico hoc concessu decedere non reformidem: Ecce, adeo non curo iram vestram.

English Examples.

You may suppose me Proud and Inconstant, but my Sincerity shall out-dare all their Calumnies.

It is contrary to the known Rules of Justice, to condemn any Man (as you have) without hearing him first whom you condemn.

Scriptural Examples of Parrhesia.

Joh 31. 21, 22. Let me not, I pray you, accept any Man's Person, neither let me give flattering Titles unto Man; for I know not to give flattering Titles: In so doing, my Maker would soon take me away.

Elibu having in the 18, 19, 20. Verses, made his Apology or Insinuation; doth here declare his Purpose of free Speech, and adds his Reason in Verse 22.

Gal. 1. 10. For do I now perswade Men, or God? Or do I seek to please Men? For if I yet pleased Men, I should not be the Servant of Christ.

Psalms 46. 2, 3. Therefore will not we fear, though the Earth be removed; and though the Mountains be carried into the midst of the Sea, though the Waters thereof roar and be troubled, &c.

HEBRAISM, or Imitation of the *Hebrews*, in Phrase or Construction; It is when the Construction proper to the *Hebrew* Tongue is used in another Language.

The *Hebrews* do often, instead of an Epithet, put the Substantive in the Genitive Case; as,

Men of Mercy, for merciful Men.

A Land of Desolation, for a desolate Land.

A Man of Desires, for a Man very desirable and lovely, in *Dan. 9. 23.*

The Son of Perdition, *i. e.* one ordained to Condemnation; as *John 17. 13.*

2. *Thef. 23.* The Man of Sin: There is a great Emphasis in it; it is as much as if the Apostle had said, a very sinful Man, a Man made up of Wickedness, being as it were Sin it self in the Abstract.

This is an *Hebraism* very frequent in Scripture:

Hence in *Isaiah 53. 3.* Christ is called a Man of Sorrows, *i. e.* a Man even compacted and compounded of all kinds and degrees of Sorrows.

The *Hebrews* do often use the Imperative Mood for the Future Tense, to shew the certainty of a thing; as,

Amos 5. 6. Seek the Lord and live, *i. e.* ye shall certainly live.

So Deut. 32. 46, 50. The Lord bids Moses go up to Mount Nebo and die there, *i. e.* thou shalt contrarily die there.

And contrarily they sometimes put the Future Tense for the Imperative Mood: as,

Exod. 20. Thou [shalt] not kill, steal, &c. for Do not kill, steal, &c.

Mal. 2. 7. The Priest's Lips shall preserve Knowledge; for, Let the Priest's Lips preserve Knowledge.

When the Hebrews would express an Excellent or Glorious Thing, they often join the Name of God with it:

Gen. 23. 6. Abraham is called a Prince of God.

Exod. 3. 1, 4, 7. Horeb is called the Mountain of God; that is, A most high and excellent Mountain.

Psalms 46. 4. The City of God, *i. e.* a glorious City.

If, among the Hebrews is a Note of Swearing, as,

Heb. 3. 11. Therefore I swear in my Wrath, if they shall enter into my Rest, *i. e.* They shall never enter into my Rest.

APodioxis, Ἀποδιωξις, Rejection, expulsio, Rejection, or an expelling; derived from ἀποδιωκω, [apodioco] Rejicio, expello, to reject or expel.

A Figure when any Argument or Objection is with Indignation rejected, as extremely Absurd, Impertinent, False, and by no means to be admitted of.

A Latin Example.

Sed de Lucullo alio dicam loco, ita dicam, ut neque vera laus ei detracta oratione mea, neque falsa affixa esse videatur.

English Examples.

Cicero for Milo: What, should Milo hate Clodius, the Flower of his Glory.

And

And would any Wise Man ever have so said? Were not Ignorance the cause of this Opinion, Folly could not be the Fruit.

Scriptural Examples of Apodioxis.

Matth. 16. 23. Thus Christ rejects *Peter's* Argument, touching his Endeavour to avert Christ from his Suffering; Get thee behind me, Satan, thou art an Offence unto me; for thou favourest not the things of God.

Thus when *James* and *John* would have leave of Christ to command Fire to come down from Heaven upon the *Samaritans* that would not receive him, Christ rebukes them, and said, in *Luke 9. 55.* Ye know not what manner of Spirit ye are of, &c.

See *Acts 8. 20.* *Mark 4. 6, 7.* *Psalms 50. 16.*

Apodixis, *Ἀποδείξις*, Demonstratio & evidens probatio, Demonstration, or evident Proof, derived from *ἀποδείκνυμι*, [*apodeiknumi*] *rationibus seu argumentis demonstro aut probo*, evidently to shew or prove.

A Form of Speech, by which the Orator or Speaker grounds his Saying upon general Experience: It differs from (the next Figure) *Martyria* in this, that in *Martyria* the Speaker confirms what he saith by the Testimony of his own Knowledge: In this, he infers his Reason and Confirmation from known Principles, which Experience proves, and no Man can deny.

English Examples.

Hereunto appertain many Proverbs, and Common Sayings, which arise from general Proof and Experience: as,

Trust not an Horse's Heel, nor a Dog's Tooth.
Fire and Water have no Mercy.

Scriptural Examples of Apodixis.

Gal. 6. 7. Be not deceived. God is not mocked ; for whatsoever a Man soweth, that shall he also reap.

Job. 8. 11. Can the Rush grow up without Mire ? Can the Flag grow up without Water ?

Prov. 6. 27. Can a Man take Fire in his Bosom, and his Cloaths not be burnt ? Can one go upon hot Coals, and his Feet not be burnt ?

Martyria, *Martyria*, *Testimonium*, *Testatio*, *Testimony* or Evidence : Derived from *martyr*, [*martyr*] *testis*, a Witness.

A Figure when the Speaker confirms something by his own Experience.

Thus the Physician makes Report of his own Proof in Diseases and Cures, and sometimes Records them, to the great Benefit of succeeding Generations.

Thus the Captain which hath been in many Battles, at many Sieges, and hath had Experience in many Stratagems, teaches young Soldiers, and confirms his Advice by his own Testimony, founded upon often Proof.

Scriptural Examples of Martyria.

Job 5. 3. I have seen the Foolish taking Root : but suddenly I cursed his Habitation.

Psalms 37. 35. I have seen the Wicked in great Power, and spreading himself like a green Bay-tree ; yet he passed away, and lo he was not ; yea, I sought him, but he could not be found.

Verse 25. I have been Young, and now am Old : Yet have I not seen the Righteous forsaken, nor his Seed begging Bread.

So 1 John 1. 1. That which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life ; (for the

the Life was manifested, and we have seen it, and bear witness, and shew unto you the Eternal Life which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, &c.

E *Epimone*, *Ἐπιμνηστική*, *Commemoratio*, *item perseverantia*, A tarrying long upon one Matter: Derived from *ἐπιμνησκειν*, [*epimeno*] *manco*, (i. e.) *expecto ob rem aliquam*, to stay or wait for something.

Epimone is a Figure, whereby a Speaker dwells upon, and persists in a former Conclusion; or the same Cause much after one Form of Speech, but repeated in other Words more plainly: By others, it is said to be when the Speaker knowing whereon the greatest Weight of his Clause or Matter doth depend, makes often Recourse thither, and repeats it many times by Variation.

English Examples.

And shall so eminent a Vertue be expelled, thrust out, banished, and cast away from the City?

What didst thou cover? What didst thou wish? What didst thou desire?

Scriptural Examples.

Eccles. 1. 3. What Profit hath a Man of all his Labour which he hath under the Sun?

What Profit] to wit, towards the attaining of Happiness; otherwise in all Labours, there is some Profit towards the helping of our Earthly Estates, as *Prov.* 14. 23.

Thus is an Elegant *Epimone* or dwelling upon the former Conclusion, of the Vanity of all Things, delivered in the former Verse, and here repeated in other Words more plainly.

Gen. 18. 24, &c. Here you have a good Example in Abraham's suit to God for the Sodomites, in these Words; If there be fifty Righteous within the City, wilt thou destroy, and not spare the Place for the fifty Righteous that are therein? That be far from thee, to do after this manner, to slay the Righteous with the Wicked, &c. And thus he perseverantly continues his suit to the sixth Request.

John 21. 15, &c. Thus Christ speaks to Simon Peter, Simon Son of Jonas, lovest thou me more than these? Feed my Sheep: Which Saying he persists in, and repeats Three times, one presently after another.

Matth. 12. 31, 32. All manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Spirit shall not be forgiven unto Men: And whosoever speaketh a Word against the Son of Man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.

The like Examples you may find in *Mark* 7. 21, 22, 23. *Col.* 2. 13, 14, 15. *1 Cor.* 7. 36, 37.

H*orismos*, ὁρισμός, *Definitio*, Definition, or an express declaring what a Thing, or the Nature thereof is; derived from ὁρίζω, [*horizo*] *definio*, to define, or make a plain Description of a thing.

A Figure whereby we declare what a thing is, or delineate the Nature of it; and it is often used when we should shew a Difference between two Words; namely by defining both.

Latin Examples.

Est virtus placitis abstinuisse bonis.

Virtus est habitus rationi consentaneus.

Nolote parcum appellare, cum sis avarus; nam qui parcus est, utitur eo quod satis est, tu contra propter avaritiam, quo plus habes, eo magis eges; gloria est illustris ac pervulgata.

gata multorum ac magnorum vel in suos cives, vel in patriam, vel in omne genus hominum, fama meritorum.

English Examples.

Godliness is the exact Care of a Christian, to Worship God in the Spirit, according to the Dictates of his Will, with all Sincerity.

He that subverts the Laws, and infringes Peoples Liberties, is a Tyrant.

Fear is an Apprehension of future harm.

In way of Gradation :

To refuse good Counsel is Folly ; to contemn it, Wickedness ; to scorn it, Madness.

Beauty is nothing but a transitory Charm, an Illusion of Senses ; a Slave of Pleasure ; a Flower which has but a Moment of Life ; a Dyal, on which we never look but whilst the Sun shines on it ; it is a Dunghil cover'd with Snow ; a Glass painted with false Colours, &c.

This is not Fortitude, but Temerity ; for Fortitude is an Heroick Contempt of Evil, through the due Consideration of the Justness of the Cause, Controversie and Call : But Temerity is a foolish Enterprise of Perils, without due Consideration of either.

Scriptural Examples of Horismos.

Job. 28. 28. Behold, the fear of the Lord, that is Wisdom ; and to depart from Evil, is Understanding.

Isaiah 58. 4, 5, 6, 7. Thus you have an Hypocritical Fast elegantly defined, and distinguished from such an one as is acceptable with God.

See *Luke* 4. 18. *Isaiah* 6. 1. *Gal.* 5. 19, 20, 21, 22, &c. *Prov.* 27. 3, 4.

M*etabasis*, *μεταβασις*, *Transitio*, Transition, or a passing over from one thing to another ; derived from *μεταβαινω*, [*metabaino*] *transeo*, to pass over from one Thing to another.

A Figure, whereby the Parts of an Oration or Speech are knit together : and is,

When we are briefly put in Mind of what hath been said, and what remains further to be spoken.

This Exornation conduces to Eloquence and Attention ; to the Understanding and Remembrance of the Things handled in a Speech.

The first Part of this Figure, hath Respect unto the Precedent ; the latter Part makes for, and prepares the Reader unto the following Matter.

Latin and English Examples interwoven.

This Figure is made Eight ways: viz.

1. From the Equal.

At hæc erat jucundissimo, nec minus voluptatis attulerunt illa. In English.

But these things were most pleasant and delectable, nor shall those bring less Pleasure.

The Matters which you have already heard, were Wonderful, and those that you shall hear, are no less Marvellous.

2. From the Unequal.

Sed hæc utcunque ignoscenda, illud quis ferat ? audistis gravissima, sed audietis graviora. In English,

But these Things, howsoever to be forgiven, who can bear that ? You have heard very grievous Things, but ye shall hear more grievous.

I have declared unto you many of the commendable Faculties of his Mind ; yet, I will tell you many more, and far more Excellent.

3. From the Like.

Hæc perfida designavit, cujus generis sum & illa, quæ nuper Romæ patrâsse dicitur. In English thus ;

He hath evidently marked out these Traiterous and Disloyal Acts ; of which sort also, are those which are reported to have been lately perpetrated at Rome.

I have hitherto made mention of his notable Enterprises in France, and now will I rehearse his worthy Acts done in England.

4. From

4. From the contrary.

Sed hec, juvenis peccavit, nunc Senis virtutes audietis.
In English thus :

But this, a Young Man hath offended ; now ye shall hear the Vertues and Properties of an Old Man.

As I have spoken of his sad Adversity and Misery, so will I now speak of his happy Prosperity, which at length ensued, as the bright Day doth after the dark Night.

5. From the differing.

De moribus habes, nunc de doctrina reliquum est ut dicamus. In English thus ;

You have a Relation touching Manners, now it remains, that we speak concerning Doctrine.

6. As it were by Anticipation, or the Prevention of an Objection.

Nam ad reliqua properabimus, si prius illud unum adjecerimus. In English thus :

Now we will hasten unto that which is behind, if we shall first add in that one thing.

By Anticipation more clearly, thus ;

Peradventure you think me too long in the threatenings of the Law ; I will now pass to the sweet Promises of the Gospel.

7. By Reprehension.

Quid his immoror ? ad id quod est hujus cause caput, festinet oratio. In English thus :

Why stay I upon these things ? I shall hasten my Speech unto that which is the principal Point of the Matter in Question.

8. From Consequents, or from Things relating to something Precedent.

Habes quod in illum contulerim beneficiorum ; nunc quam gratiam mihi retulerit audi. In English thus :

You have heard what Kindnesses I conferred on him ; now what return he made of those Favours, attend ye.

You have heard how he Promised, and now I will tell you how he Performed, &c.

Scriptural Examples of Transition.

1 Cor. 12. 31. And I will yet shew you a more excellent way.

The first Part looks to the Precedent, but the latter makes way for the subsequent Matter : Which is as much as if *Paul* had said, You have heard of the Gifts of Propheſying and Interpretation ; of the Gifts of Miracles, of Healing, of diversity of Tongues, &c. which are indeed Eminent Gifts, and ſuch as I exhort you to deſire and look out after. But the way of Love (which this Transition makes way for, and which he comes to in the firſt Verſe of the next Chapter) is a far more excellent way than all theſe.

It is the Cuſtom likewise of the ſame Apoſtle, that paſſing over from one Matter to another, he gives a certain Entrance, or a little Beginning, whereby he doth as it were prepare the Reader to the following Matter : as,

1 Cor. 15. 1, 2. He admoniſhes the *Corinthians* to remember what they had learned : So 1 Cor. 11. 17. Having briefly reprehended them, he paſſes over unto another Matter.

P*arecbasis*, παραβολή, *Digreſſio*, Digreſſion, Excursion, or a going from a Matter in hand, to ſpeak of another thing derived from παραβαίνειν, [*parecbaino*] *digredior*, to digreſs, or go from the Purpose.

Digreſſion is as it were a wandering from the Purpose or intended Matter.

It is the handling of ſome Matter, going out from Order, but yet upon ſufficient Ground, and for the Advantage and Illuſtration of the Cauſe or Matter we have in hand.

Digreſſion is a Figure, when ſomething is added beſide or beyond the Purpose or intended Matter, and goes out from the appointed Diſcourſe.

Note, That *Digression* ought in some respect to be agreeable, and pertinent to those Matters which we have in hand, and not be strange or remote from the Purpose : And that by the abuses of this Exornation, namely, by going forth abruptly, by tarrying too long abroad, and returning in unto the Matter overthwartly ; we shall, instead of adorning and garnishing our Cause or Speech, darken our main Cause or principal Matter, and deform the Oration.

This Exornation is frequent in Scripture ; as,

Rom. 1. from 1. to 8. The Apostle Paul here digresses from his Name, to the Description of his Calling in the first Verse ; by and by to the Description of Christ in the third and fourth Verses ; then he again as it were, slides upon his Calling in the fifth Verse ; at length he prays for Grace and Peace for the *Romans*, unto whom his Epistle is directed, and so he doth as it were, finish his Course or Compass ; and these are occasioned by the Words in the Sentences or Things spoken of.

Col. 1. 3,4. We give thanks to God, [even the Father of our Lord Jesus Christ, always praying for you,] since we heard of your Faith in Christ Jesus, and of your Love towards all Saints.

Where you see the Digression noted, then you have the apt return into the Matter : Since we heard of, &c.

Gen. 2. 8, to 15. *verse.* And the Lord God planted a Garden Eastward in *Eden*, and there he put the Man whom he had made : (For out of the Ground made the Lord God to grow every Tree pleasant to the sight, &c. The Digression here, begins at the 9, and ends with the 14. Verse,) then in the 15. Verse, you have the Return unto the Matter in Hand, in these Words ; Then the Lord God took the Man, and put him into the Garden of *Eden*, &c.

See *1 Cor.* 1. 13. *Ephes.* 3. 1. *Gen.* 38. the whole Chapter.

Parechesis, *παρεχesis*, *Allusio*, Allusion, or a resembling of one thing to another; derived from *παρεχτω*, *sono assimilis sum*.

Parechesis is a Figure when we bring in something of another's, to another Intent than his own: Or,

When the Allusion of Words is to be searched after in another Language or Speech, than in that wherein the Author wrote.

Latin Examples.

Quod Orator de cecitate, de ignorantia dico: vultus perpetua nocte coopertus non concipit nefas; ad quod ducibus oculis pervenitur; tua (quo Nero Seneca) in mentia, dum vita suppetit, aeterna, erunt.

De bonorum societate dicere licet, quod Ovidius de Jovis sui habitaculo, Lib. 1. Metam.

*Hic locus est, quem, si verbis audacia detur,
Haud timeam magni dixisse palatia caeli.*

English Examples.

I may say of Flatterers, as *Tacitus* of Courtiers: They speak more readily with their Prince's Fortune than himself.

We may say of Providence, as *Ovid* of the Sun; It sees all things, and by it all things on the Earth are govern'd.

I may say of an ill Conscience, as *Socrates* of a wandering Traveller, It is no wonder if it be out of Temper, when it hath its self for its Companion.

Scriptural Examples of Parechesis.

Matth. 11. 17. We have piped unto you, and ye have not danced, &c.

John 10. 1. He that entreth not in by the Door of the Sheepfold, but climbeth up another way, he is a Thief and a Robber.

1 Cor. 1. 23. But we Preach Christ crucified ; unto the Jews a Stumbling-block, and unto the Grecians Foolishness : But unto, &c.

See Gen. 48. 14, &c. John 1. 5.

Gnome, Γνώμη, Sententia, A Sentence ; derived from γνῶν, [gnoo] nosco, to know.

A Sentence is some excellent, profitable and remarkable Saying : It is a Pearl in a Discourse.

Gnome is a Figure when we bring in a Sentence or such a Remarkable Saying of another's to the same Purpose with the Author, he being not named.

Latin Examples.

Fit ex malè agendo consuetudo, deinde natura.

Ita vivendum est cum hominibus, tanquam Deus videat : sic loquendum cum Deo, tanquam homines audiant.

Civitatis anima sunt leges.

English Examples.

Sentences.

Where-ever the Sun shines, is a Wise Man's Country.

The rich Man's Bounty is a Poor Man's Exchequer.

Error and Repentance are the Companions of Rashness.

The covetous Man wants as well that which he hath, as that which he hath not.

Unlawful desires are punished after the Effects of enjoying ; but impossible desires are punished in the desire it self.

Scriptural Examples of Gnome.

Sentences are by Solomon in Prov. 1. 2. called Words of Wisdom and Understanding.

Prov. 10. 19. In the Multitude of Words there wanteth not Sin : But he that restraineth his Lips is Wise.

Verse 5. He that gathereth in Summer, is a wise Son ; but he that sleepeth in Harveſt, is a Son that cauſeth Shame.

See Eccleſ. 12. 11. and divers other Places of the Scripture.

Paregmenon, Παρηγμένον, *Derivatium, deductum* ; A Derivative, or derived from : This Word is a Particle of the Preterperfect Tense Paſſive, of the Verb παριγω, [*parago*] *deduco, derivo*, to drive or take
A Figure when Words, whereof one is derived of another, are conjoined.

Latin Examples.

*Is domum miſer, cujus miſeriam nobilitas locupletavit,
Ingenioque faves ingenioſe tuo.*

English Examples.

Marvel not at that which is ſo little Marvellous.

A diſcreet Diſcretion.

Sometimes there is a double *Paregmenon* in one Sentence : as,

He wiſhed rather to die a preſent Death, than to live in the miſery of Life.

The humble Soul is eſtabliſh'd by Humility.

Scriptural Examples of *Paregmenon*.

Dan. 2. 21. He giveth Wiſdom unto the Wiſe, &c.

Rom. 9. 32. For they ſtumbled at that ſtumbling Stone.

1 Cor. 15. 47. The firſt Man was of the Earth, Earthy, the ſecond is the Lord from Heaven, Heavenly.

Prov. 11. 15. He that hath Suretiſhip is ſure.

See 1 Cor. 19. Prov. 11. 17, 25, &c.

Mimeſis, Μίμησις, *Imitatio*, Imitation ; derived from μιμῆσθαι, [*mimēomai*] *imitor*, to imitate or reſemble.

It is an Imitation, or a using of the Language of others, which is usual in the Scripture ; as,

In *Psalms* 2. 3. *David* uses the Language of *Rebellious Rulers* : Let us break their Bands, and cast away their Cords from us.

So in *1 Cor.* 15. 32. *Paul* uses the Words of *Epicures* ; What advantages it me, if the dead rise not ? Let us eat and drink, for to Morrow we shall die.

Thus the Prophet *Isaiah* speaks in the Language of the *Prophane Rulers* in *Jerusalem*, who made a mock at God's Word and Threats, *Isai.* 28. 15. We have made a Covenant with Death, and with Hell are we at Agreement ; we have made Lies our Refuge, and under a Falshood have we hid our selves.

The like in *Mich.* 3. 11, &c.

MYSTERISMUS, Μυστηριμους, *Subsannatio, irrifio*, A disdainful Gibe or Scoff ; derived from μυστηριζω, [*mysterizo*] *subsanno, naso suspendo*, to mock or scoff with bending of the Brows, or with blowing the Nose at one : Or, from αειρω, [*eiro*] *erigo, suspendo*, to lift up or hang up, and μυκτηρ, [*mycter*] *nasus*, the Nose.

It is a privy kind of Mock or Scoff, yet not so privy, but that it may be well perceived.

It is near to a *Sarcasm* ; but that is more manifest, this more privy ; that more easie, and this more hard : And sometimes is a Figure, when in shew of disdainful Contempt of a Person or Thing, we sling up our Nose.

Thus when a certain Man that was Bald, had spightfully railed against *Diogenes*, after a Pause, *Diogenes* answered him thus : My Friend, further I have done thee no harm, but this I must say to thee, I do much commend the Hairs that are fallen from thy Head ; for I suppose they were Wise, in that they made hast to leave the Company of so Foolish a Skull.

To one that demanded of *Demonax*, the Philosopher, if Philosophers did use to eat sweet Cake? *Demonax* made this Answer: Dost thou think (said he) that Bees gather their Honey for Fools only?

Luke 16. 14. Thus the Pharisees derided Christ; they did not simply condemn him, but they shewed their Contempt of him by their Gestures.

A*namnesis*, *Ἀνάμνησις*, *Recordatio*, Remembrance, or a calling to mind; derived from *ἀναμνήσκειν*, [*anamnaomai*] *Recordor*.

Anamnesis is a Figure, whereby the Speaker calling to mind Matters past, whether of Sorrow, Joy, &c. doth make recital of them for his own Advantage, or for the Benefit of those that hear him: as,

Psalms 138. 1. By the Rivers, there we sate down, yea, we wept when we remembred Sion, &c.

Luke 15. 17. The Prodigal Son, when he came to himself, said, How many hired Servants of my Father's House, have Bread enough and to spare, and I perish with Hunger; I will arise and go to my Father, &c.

Gen. 32. 10. Thus *Jacob* in his Return from *Laban*, in thankful Remembrance of the Goodness of God to him, breaks out; With my Staff I passed over this *Jordan*, and now I am become two Hands, &c.

Psalms 77. 5, 6. Saith *David*, I have consider'd the Days of Old, the Years of Ancient Times; I call to Remembrance my Song in the Night, &c.

See *Prov. 5. 12*, &c.

E*xpeditio*, Expedition, or quick Dispatch.

Expedition is a Figure, when many Parts or Reasons of an Argument being enumerated and touched, all are destroyed, save that only upon which the Speaker intends to conclude, stand to, and rest upon.

One of these Courses must be taken; either you must distinctly observe and practise these Rules, or deny that ever you received Instructions, or alledge want of Capacity in your self, or want of use of them in your Life.

That they are not necessary, you cannot say; for what more necessary in your Life, than to Write well: That you are incapable, is a Slander, and a Contradiction to your own Conscience and my Experience, that hath seen such fair Essays of your Endeavours: And to say you had never any Directions, were to give your two Eyes the Lye, and to make me believe, that I did never but Dream your Good. Therefore must your Labour conspire with my Inventions, and so must you unavoidably become skilful.

Seeing that this Land was mine, thou must needs shew, that either thou didst Possess it, being void, or made it thine by Use, or Purchase; or else, that it came to thee by Inheritance: Thou could'st not possess it void, when I was in Possession; also, thou can'st not make it thine by Use or Custom. Thou hast no need to evidence thy Purchase of it; I being yet alive, it could not descend upon thee by Inheritance: It follows then, that thou would'st put me from mine one Land, before I be dead.

D*iatyposis*, *Διατύπωσις*, *Descriptio*, *Informatio*, Description, Information of a thing derived from *diatypoia*, [*diatypoō*] *describo*, *informo*, to describe, inform, &c.

A Figure, when a thing is so described by more Words, that it may seem to be set, as it were, before your Eyes: Or,

When we have spoken of a thing in general, descend unto particulars.

Latin Examples.

Personarum omnia vocibus ebriorum, natabant pavimenta mero, maderant parietes, &c. Vid. Ovid. in descript.

script. pestis, lib. Metam 7. v. 5. 28. procellæ, lib. 11. ver. 500. diluvii, lib. 1. v. 260. Virgil. in descrip. scuti Aeneæ. lib. 8. Aeneid. v. 620.

English Examples.

If you desire that I make you a Picture or lively Description of the nature of Desire, I will tell you; It is a strange Country, whereunto the Prodigal Child sailed, when he forsook his Father's House, to undertake a Banishment: A Country, where Corn is still in Grass, Vines in Bud, Trees perpetually in Blossom, and Birds always in the Shell: You neither see Corn, Fruit, nor any thing fully Shaped, all is there only in Expectation: A Country, where the Inhabitants are never without Fevers; one is no sooner gone, but another comes into its Place. Here Time looks on you afar off, and never comes near you, but shews you an Incharmed Looking-Glass, wherein you see a Thousand false Colours which amuse you. Here, at best, you have nothing to Dinner, but Smoke and Expectation.

Scriptural Examples of Diatyposis.

Psalms 7. 13, 14. God judgeth the Righteous: God is angry with the Wicked every Day; if he turn not, he will whet his Sword: He hath bent his Bow, he hath also prepared for him the Instruments of Death: He ordaineth his Arrows against the Persecutors.

2 Tim. 3. 1, 2, &c. This know also, that in the last Days, perillous Times shall come: For Men shall be Lovers of their own selves, Coverous, Boasters, Proud, Blasphemers, disobedient to Parents, Unthankful, Unholy, &c.

So if speaking of War, Blood-shed, Enemies, Clamours, Depopulations, &c. which happen by it, are laid open.

See Rev. 21. 10. Rev. 1. 13. Isai. 1. 7, 8, &c.

This Exor-
nation is of
kind to *E*
tiologia.

P*roothesis*, προϋποthesis, *Expositio qua pramittitur*, An Exposition which is sent afore; derived from προϋποthesis, [*proothesis*] *priori loco expono*, to expound in the former Place.

It is, as it were, a *Præ*-exposition or a *Præ*-position of a Speech; wherein that which comes into Controversie or Debate, is presented unto the Eye.

A Figure usual in Scripture, when the Speaker doth by his Answer (containing a Reason of what he, or some other hath said or done) defend himself or the other Person; as unblameable in such Speech or Action.

Thus *Job* being accused and rebuked of his Friends, of Impatiency, Sin, Folly, &c. Replies thus:

Job 6. 2, &c. O that my Grief were thoroughly weighed, and my Calamities laid together in the Balance; for the Arrows of the Almighty are within me, the Poison whereof, drinketh up my Spirit, &c. Doth the wild Ass bray when he hath Grass? Or loweth the Ox over his Fodder?

In this Form of Speech, our Saviour many times defends his Doings, against the Accusation of his Adversaries: As, for healing the Man with the withered Hand on the Sabbath-day.

Mark 3. 4. And he saith unto them, Is it lawful to do Good on the Sabbath-days, or to do Evil? To save Life, or to kill? But they held their Peace.

The like in *Matth.* 12. 11. What Man shall there be among you, that shall have one Sheep, and if it fall into a Pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath-days.

In like manner, in *Luke* 6. 1, 2, &c. *Mark* 2. 23. He defends his Disciples being accused for pulling the Ears of Corn on the Sabbath-day, by alledging the Example of *David* eating the Shew-bread in his great Hunger. Secondly, By shewing his Authority, as Lord of the Sabbath. And then by citing a Saying of *Hosea* 5. 6. I will have Mercy, and not Sacrifice.

And in *Matth.* 9. 12, 13. He being accused for eating and drinking with Publicans and Sinners, answers, They that are whole need not a Physician, but they that are sick: I came not to call the Righteous, but Sinners to Repentance.

D*ialogismus*, διαλογισμος, *Sermocinatio*, A Dialogue or Conference between Two; Derived from διαλογίζομαι, [*dialogizomai*] *sermocinor*, to dispute or talk.

Dialogismus is a Figure, or Form of Speech, whereby the Speaker feigns a Person to speak much or little, according to comeliness: Much like unto *Prosopopœia*: Differing only in this; When the Person feigned speaks all himself, then it is *Prosopopœia*; but when the Speaker answers now and then to the Question or Objection, which the feigned Person makes unto him, it is called *Dialogismus*: Or it is,

When as one discussing a thing by himself, as it were talking with another; doth move the Question, and make the Answer: as,

Hos. 12. 7, 8, 9. Saith the Lord by the Prophet there concerning *Ephraim*; He is a Merchant, the Ballances of Deceit are in his Hands, he loveth to oppress.

Then follows the Fiction of *Ephraim's* Speech:

Yet, I am become Rich, I have found me out Substance; in all my Labours they shall find none Iniquity in me, that were Sin.

Then you have the Lord's Answer to this Objection.

And

And I that am the Lord thy God from the Land of *Egypt*, will yet make thee to dwell in Tabernacles, as in the Days of the Solemn Feast, &c.

Here note, that care be taken that the Speech be suitable to the Person feign'd; and that it be no otherwise, than in probability, the same Person would use: As here in this Example; *Ephraim's* Speech favours of Pride, Arrogancy, and self-justification, suitable to the Condition this and other Scriptures prove him to be of: If this Caution be not observed, this Form of Speech will seem vain and absurd.

E*mphasis*, *Ἐμφασις*, *Effacia significandi*, The Vertue and Efficacy of signifying ones Mind: Derived from *ἐμφαίνω*, [*emphaino*] *repraesento*, to represent: Or,

It is an earnest, vehement, or express Signification of one's Mind.

Emphasis is a Figure, whereby a tacit Vertue and Efficacy of Signification is given unto Words: Or,

It is a Form of Speech, which signifieth that which it doth not express; the Signification whereof, is understood, either by the manner of Pronunciation, or by the Nature of the Words themselves.

English Examples.

When the Signification is to be understood by the Pronunciation.

Darest thou presume to praise him? *i. e.* Is Ignorance fit to commend Learning, or Folly meet to praise Wisdom?

Wilt thou believe a *Scot*? Whereby is signified, not simply a Man born in *Scotland*, but any other Dissembler, after the Nature and Disposition of that Nation.

Thy Looks upon a sudden, are become dismal, thy Brow dull as *Saturn's* Issue, thy Lips are hung with Black, as if thy Tongue were to pronounce some Funeral,

He

He talked with such vehemency of Passion, as though his Heart would climb up into his Mouth, to take his Tongue's Office.

I could wish you were secretly of my Thoughts, or that there were a Chrystal Casement in my Breast, through which you might espy the inward Motions and Palpitations of my Heart; then you would be certified of the Sincerity of my Heart in this Affirmation.

Scriptural Examples of Emphasis.

Ecclef. 10. 20. *Solomon* there uses an Excellent Emphasis, where he gives us warning, that we should not speak or think Evil of the King, no not in our Bed-Chamber: For, saith he, a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the Matter.

Job 17. 14. I have said to Corruption, Thou art my Father: To the Worm, Thou art my Mother and Sister.

Heb. 12. 24. To the Blood of sprinkling, that speaketh better Things than that of *Abel*.

Prov. 30. 8, 9. Give me neither Poverty nor Riches, feed me with Food convenient for me; lest I be full and deny thee, and say, Who is the Lord? Or lest I be Poor, &c.

See *Isaiah* 2. 4, 5. *Micah* 4. 4. *2 Kings* 20. 11. *Matth.* 12. 35.

S*yllogismus*, συλλογισμός, *Ratiocinatio*, collectio, quæ ratiocinando fit; Reasoning, a Conclusion which is made by reasoning together in Argument; derived from συλλογίζομαι, ratiocinatione colligo, to conclude by reasoning.

A Rhetorical *Syllogism*, is also by the Grecians called *Epichirema*, επιχείρημα, argumentum, quo aliquid probari, illustrari, & argui potest: An Argument, whereby any thing may be proved, illustrated and reasoned.

A Rhetorical *Syllogism*, is a Form of Speech, where by the Speaker amplifying a Matter by Conjecture, that is, by expressing some Signs or Circumstances of a Matter; which Circumstances are of Three sorts; either going before it, annexed with, or following after it.

1. As to Circumstances going before the Matter.

1 *Kings* 17. 1. As the Lord God of *Israel* liveth, before whom I stand, there shall not be Dew nor Rain these Years, but according to my Word.

Hear by the great Drought, *Elijah* signifies the great Famine and Dearth which should be brought by it.

Gen. 7. 4. *Isai.* 4. 1. *Matth.* 10. 30. and 24. 20.

2. As to Circumstances annexed with the Matter,

1 *Sam.* 17. 6, 7. The huge Stature and great Strength of *Goliath*, is signified by the weight of his Brigandine and Spear's Head; and by the monstrous bigness of his Spear-staff, compared to a Weaver's Beam.

See *Acts* 24. 26. *Matth.* 26. 75. 1 *Kings* 12. 10. *Isaiah* 2. 9. *Luke* 7. 44.

3. As to Circumstances following after Matter.

2 *Sam.* 18. 33. There *David's* sorrowful bewailing of his Son *Absalom's* Death is described: Whereby may be collected how dearly he loved his Son notwithstanding his Evil Inclinations.

See *Isa.* 49. 20, &c.

A Logical *Syllogism* is a perfect Argument consisting of Three Parts, inferring a necessary Conclusion; or whereby something is necessarily proved.

The first Part of a *Syllogism* is called, the Proposition or Major, whereby the Consequent of the Question, or the Conclusion is at least disposed with the Argument.

The second, the Assumption or Minor; and this is affirmed from the Proposition.

The third, the Conclusion; this embraceth the Part of the Question and concludes it.

Examples of a Syllogism in Logick.

Major, 1. Every Vertue is honourable ;

Minor, 2. Patience is a Vertue ;

Conclusion, 3. Therefore Patience is honourable.

Every just thing is profitable ;

Every honest thing is just.

Every honest thing therefore is profitable.

Every reasonable Creature is sensible.

But every Man is a reasonable Creature.

Therefore every Man is sensible.

ENthymema, *Ἐνθύμημα*, *Animi conceptus*, Concepti-
on of the Mind ; derived from *ἐνθύμημα*, [*en-*
thymeomai] *animo concipio*, to conceive in the Mind.

An *Enthymem* is a Form of Speech, which *Quin-*
tillian interpreteth a Comment ; for that it may
well be called the whole Action and Sentence of
the Mind ; and it is, as *Cicero* saith, when the Sen-
tence concluded, consisteth in Contraries.

When any Part of the *Syllogism* is wanting, it is
said to be an *Enthymem*.

It is an Imperfect or an Unprofitable *Syllogism* ;
where one Proposition is reserved in the Mind, and
not declared : Or, it is a *Syllogism* of one P^{ro}posi-
tion, in which one Argument or Proposition being
laid down, the Conclusion is inferred.

Enthymema est imperfectus Syllogismus ; in quoni-
mirum major Minorve desideratur.

It is an imperfect *Syllogism*, that is to say, such a
Syllogism, wherein the Major or Minor being wanting,
is looked for.

Latin Examples.

Pius fuit, fortis, sapiens. Deus quippe coluit, hostes
contudit fortunam utramque moderate tulit, imò superavit.
Quem alienum fidam invenies, si tuis hostis fueris.

English

English Enthymems.

Our Ancestors made War, not only that they might free, but also that they might rule : But thou thinkest War may be left off, that we might be made Bond-slaves to serve.

If great Wealths bring Cares, and Poverty Misery, then the Mean between these two Extrems is a great Blessing.

They which may do me good, will not ; and they which are willing, cannot ; therefore my Distress remains.

If Intemperance be hurtful, Temperance is profitable : And if Intemperance be not hurtful, neither is Temperance profitable.

If Fish bred in the salt Water, may want salting, then Laws may need a Law to mend them.

Dilemma, διλλμμα, *Argumentum cornutum*, An horned Argument, or a double Argument : Derived from *dis*, [*dis*] twice, or double, and *λμμα*, *Assumptio*, the Assumption, or Minor Proposition ; but sometimes it signifies the Major Proposition also.

Dilemma is an Argument, which convinceth every way, and consists of two Propositions, which both ways conclude or convince one's Adversary ; wherein, whether of the Two you grant, he will take hold of, or reprove you.

If he be a good Man, why speak you ill of him ? If he be naught, why do you keep him Company ?

Why should I sharply reprove him ; if he be a good Man, a friendly Admonition is better ? But if he be an evil Man, Reproof is odious and contemptible with him.

If you deem me unworthy of an Answer, it proceeds of Contempt ; if your Passion defers a Reply, argues a Displeasure.

Either Coverousness or Poverty exposed him to this Act : Not Coverousness ; for the Course of his Life declares him no coverous Man : Nor Poverty ; for he hath large Possessions.

Scrip-

Scriptural Dilemma's.

2 Cor. 9. 17. For if I do this thing willingly, I have a Reward: But if against my Will, a Dispensation of the Gospel is committed unto me.

John 18. 23. If I have spoken Evil, bear Witness of the Evil; but if Well, why smitest thou me?

H*Hypothesis*, *ὑπόθεσις*, *Suppositio*, A Supposition, or Argument; derived from *ὑπο*, [*hypotithemi*] *suppono*, to suppose; or from *ὑπο*, [*hypo*] *sub*, beneath, or under, and *θεσις*, [*thesis*] *positio*, a Position or Sentence expounded.

Hypothesis is an Argument or Matter, whereon one may dispute; or, it is a Conditional Proposition.

By Rhetoricians, it is in its peculiar Signification, said to be a *finite Question*.

Of Questions there are Two Kinds.

The one is Infinite or Endless.

The other Finite or Limited.

The Infinite Question, is by the *Greeks* called *Thesis*; which signifies also, a General Argument propos'd.

The Finite Question, they call *Hypothesis*; which is, as it were, a Conditional Proposition.

Suppositions in Scripture are no Positions.

When the Speech is only *Hypothetical*, it concludes nothing; for a Conditional Proposition doth not simply affirm; and therefore Conclusions gathered from it, as if it were Affirmative, will not hold: as,

Ezek. 18. 24. If a Righteous Man turn away from his Righteousness, &c.

Hence would some conclude, that a Righteous Man may finally fall from Grace; but this is no other than a Supposition, and so concludes not.

Matth. 11. 21. If the mighty Works which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago in Sackcloth and Ashes. It follows not, that there was some Inclination in *Tyre* and *Sidon* to Repentance.

Luke 19. 46. If these should hold their Peace, the Stones would immediately cry out. It will not hence follow, that there was some Inclination in the Stones to speak or cry out.

P*aralogismus*, παραλογισμός, *Falsa ratiocinatio*, False reasoning or debating of a Matter, or deceitful Conclusion; derived from παραλογίζομαι, [*paralogizomai*] *subdolâ supputatione fallo, vel falsâ argumentatione utens decipio*, to deceive by Supposition full of Deceits and Wiles; or to defraud by false Reasoning.

A *Paralogism* is a Sophistical or Deceitful Conclusion; it is a manner of Argument, which seems true, when it is not.

Examples.

He that affirms *William* to be a living Creature, saith true.

He that affirms *William* to be a Jack-daw, affirms him to be a living Creature:

And therefore, he that affirms *William* to be a Jack-daw, saith true.

All Sin is Evil.

Every Christian doth sin:

Therefore every Christian is Evil.

It may be answered, that the Assumption in this Place, doth not take the Argument out of the Proposition, but puts in another thing; and it is no right Frame of concluding, the Assumption being not affirmed from the Proposition.

Sometimes all the Parts of the Syllogism are denied: as,

No Pope is a Devil.

No Man is a Devil:

Therefore no Man is a Pope.

This may be answered, that it is not according to the Definition of the Negative Syllogism, which must have always one Affirmative.

Pathopæia, παθοποιία, [*pathopoiia*] *Affectus expressio*, Expression of the Affection of the Mind: derived from παθος, [*pathos*] which signifies, ever more vehement Affection; or, an exceeding stirring up of the Affections of the Mind; and ποιεο, [*poieo*] *qualitate afficio*, to be affected with the Quality of such ardent Affection.

Pathopæia is a Form of Speech, whereby the Speaker moves the Minds of his Hearers to some Vehemency of Affection; as, of Love, Hatred, Gladness, Sorrow, &c.

It is when the Speaker himself, (being inwardly moved with any of those deep and vehement Affections) doth by Evident Demonstration, Passionate Pronunciation, and suitable Gestures make a lively Expression thereof.

Scriptural Examples.

Isai. 49. 15. Can a Woman forget her sucking Child: Yea, they may forget, yet will I not forget thee: Behold, I have graven thee upon the Palms of my Hands, &c.

Jer. 31. 20. Is *Ephraim* my dear Son? Is he a pleasant Child? For since I speak against him, I do earnestly remember him still: Therefore my Bowels are troubled for him; I will surely have Mercy upon him, saith the Lord.

Jer. 9. 1, 2. O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People.

Oh that I had in the Wilderness a Lodging-place, &c.

See *Hof.* 11. 7, 8. *1 Cor.* 4. 14, 15. *2 Cor.* 12. 4. *Jer.* 20. 9, 10.

~~OF THE ARTS AND MYSTERYES OF THE ARTS~~

A Brief Explanation of the several Points used by the Learned in their Writings, illustrated by Particular and Pertinent Examples upon each.

FOrasmuch as the Points or Notes used by the Learned in distinguishing Writing, (though not precisely Pertinent to *Rhetorick*) are not the least Part of *Orthography*, or, of the right manner of Writing; The Ignorance whereof, is frequently, not only an Obstacle to the discerning of the Elegancy in Writing; but likewise, to the perceiving of the Writer's Scope, Drift and Sense: It will therefore not be Impertinent here, to add a few Lines in Explanation thereof.

The Points used by the Learned in their Writings, are Seven; *viz.*

- | | | |
|------------------|---|------------------------------|
| 1. A Comma. | } | 5. A Note of Exclamation, or |
| 2. A Semi-Colon. | | Admiration. |
| 3. A Colon. | | 6. A Note of Interrogation. |
| 4. A Period. | | 7. Parenthesis. |

Which are particularly and orderly Illustrated and Exemplified.

1. *Comma, Subdistinctio*, The Point in the Part of a Sentence, without perfect Sence; A *Comma*, or cutting short, is a shutting up of the Sense, the Measure and Order in Syllables being not filled up, extending from Two unto Seven Syllables or thereabouts: Or, as Others define;

It is a Note of convenient Silence; or rather, a Place of Pausing or taking Breath, whereby the Bound or Limit of Pronunciation or Utterance (the Sence remaining) is so respired, as that which follows, ought forthwith to succeed:

It is a short Pause, and thus noted —;

A Latin Example of a Comma.

Ovid. *Utendum est oratio : cito pede præterit ætas ;
Nec bona tam sequitur, quam bona prima fuit.*

English Examples.

By this Point or Note, all the Parts of a Sentence are distinguished : as,

Embrace in your sweet Consideration, I beseech you, the Misery of my Case ; acknowledge your self to be the Cause, and think it Reason for you to redress the Effects.

Thus she said, thus she ended, with so fair a Majesty of unconquered Vertue, that Captivity might seem to have Authority over Tyranny, &c.

Love's Companions be unquiet Longings, fond Comforts, faint Discomforts, Hopes, Jealousies, Carefulness, &c.

2. *Semi-colon, Semi-media distinctio*, A Pause somewhat longer than a Comma ; and thus noted — ;

A Latin Example.

Cujus vita turpitudinis conscientia vocat ; ejus nomen ab invidiosa ; quantum in nobis est, malevolentia vindicetur.

An English Example.

Her witty Perswasion had wise Answers ; her Eloquence recompensed with Sweetness ; her Threatnings repelled with Disdain in *Pamela*, and Patience in *Philoclea*, &c.

3. *Colon, media distinctio*, A mean Distinction between a Comma and a Period : Is, where there remains almost as much of a Sentence to come, as is then past. Or,

Or, as others define it ;

It is a Part of a Sentence, which finishes the Sense, shut up in Measure and Order of Syllables ; but being pull'd away from a *Period*, it defers the Hearer's Expectation, as not perfecting the Sentence ; and it goes forward from the Twelfth to the Eighteenth Syllable, and sometimes to the Twenty fourth. It is a longer Stay than the former, thus noted — :

A Latin Example of a Colon.

Quemadmodum Horologii umbram progressam sentimus, progredientem non cernimus : & fruticem aut herbam crevisse apparet, crescere autem nulli videtur : ita & ingeniorum profectus, quoniam minutis constat auditibus, ex intervallo sentitur.

English Examples.

If I speak nothing, I choak my self, and am in no way of Relief : If Simply, neglected : If confusedly, not understood : If by the bending together all my inward Powers, they bring forth any lively expressing of that they truly feel ; that is, a Token, forsooth, the Thoughts are at too much Leisure, &c.

4. *Periodus plena ac perfecta distinctio*, A Period, a perfect or full Point, or Distinction : This is to be put at the End of a compleat Sentence.

That Period is the most Excellent, which is performed with Two Colons, (and sometimes Comma's) or Four Parts of a Sentence, as that which suspends the Mind, and satisfies the Ears.

A *Period* is thus noted —.

Herein beware that the Period be not shorter than the Ear expects ; nor longer than the Strength and Breath of the Speaker or Reader may bear, and that it finish its Course in a handsome and a full Comprehension.

A Latin Example of a Period.

Est enim hæc non scripta, sed nata lex; quam non didicimus, accepimus, legimus; verum ex natura ipsa arripuimus, hausimus, expressimus: Ad quam non docti sed facti, non instituti, sed imbuti sumus.

English Examples.

Lines cannot Blush; so as Modesty admires Freedom to my Pen, which would be taxed with Immodesty, being delivered by the Tongue.

Thus every one may understand, I seek not to balk any thing by Silence, or to cloud any thing by Words.

5. A Note of Exclamation or Admiration, thus noted —!

Latin Examples.

Ingens, atrox, horridum facinus! quale nec Antiquitas vidit, nec credent posterì; omnium denique flagitiorum compendium in ferrei hujus sæculi fæces reservatum!

O miseræ hominum mentes! O pectora cæca!

Qualibus in tenebris vitæ! &c.

English Examples.

O Endless Endeavour! O Vain-glorious Ignorance!

6. A Note of Interrogation, marked thus —?

Latin Examples.

Et quæ tanta fuit Romam tibi causa vivendi?

— Quid non mortalia pectora cogis

Auri sacra fames?

English Examples.

How is my Sun, whose Beams are shining Bright,
Become the Cause of my dark ugly Night?
Or how do I, captiv'd in this dark Plight,
Bewail the Case, and in the Cause Delight?

7. *Parenthesis*, which signifies *Interposition*; is a Sentence shut in with two Half-Moons, (which set aside) the former Discourse notwithstanding remains intire and sound: It is thus marked — ()

Latin Examples.

Credo equidem (nec vana fides) genus esse deorum:

— Princeps (quia bella minantur

Hostes) militibus urbes præmunit & armis.

An English Example.

Tell me ingennouly (if there be any Ingenuity in you) whether, &c.

F I N I S.



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